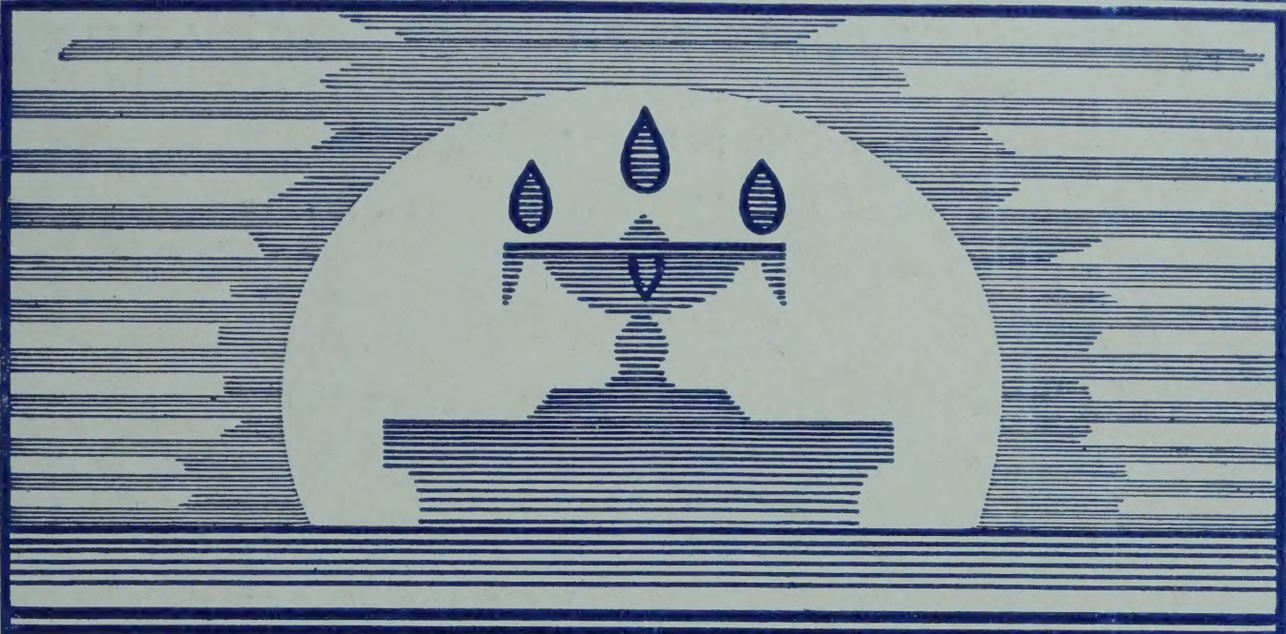

The ARYAN PATH

Vol. XXXIII MARCH 1962 No. 3

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"THEOSOPHY HALL," NEW MARINE LINES — BOMBAY, INDIA

THE ARYAN PATH

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CONTRIBUTIONS—The Editor is responsible for unsigned articles only and is not necessarily in agreement with the views of the contributors, to whom free expression of opinion is given.

SUBSCRIPTIONS—THE ARYAN PATH is published monthly. No subscriptions are accepted for less than twelve months, but subscriptions may begin with any desired number. All orders should be accompanied by the necessary remittance to the Manager, THE ARYAN PATH, 1/1, Bugle Rock Road, Bangalore 4, or to our London Office at 62, Queen's Gardens, London, W. 2.

PRICES: India—Single copy 75 *naye paise*; per annum Rs. 6.00

Europe—Single copy 1*s*. 6*d*; per annum 12*s*. or equivalent.

Americas—Single copy 35 cents; per annum $3.00

All post free

Available in the U.S.A. from

Eastern News Distributors

255, Seventh Avenue, New York 1, N.Y.

Back numbers are available on special application

THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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THREE CLASSES OF CONSCIOUSNESS

[BELOW we print an article which originally appeared in H. P. Blavatsky's *Lucifer* for October 1888.—ED.]

CONSCIOUSNESS is the seat of the real life of the human individual. The mere carrying on of his bodily functions is not his life. Those functions are the channels and avenues through which his real being has communion with the phenomenal world, and with other units of consciousness similar to his own. Through them his life is greatly affected; by their means his thoughts are fed, his feelings modified, his actions suggested. But let us consider the modes in which consciousness may work, and the specific forms in which it may manifest itself. Observation of human modes and objects of life indicates three classes of consciousness. In other words, there are three modes of existence which the consciousness of an individual may fall into, or work itself into, and the adoption of the particular mode, knowingly and deliberately, or the contrary, determines the character and intrinsic value of the consciousness.

The elementary or simplest mode of consciousness we designate as *lineal*. In this, the feelings, thoughts, and energies of the individual lie not only on one plane but merely in one direction on that plane.

The consciousness which belongs to this class is limited to the faculty of moving *backwards or forwards in a straight line*. It is bound like a railway train to its special track. This form of consciousness is very common. It is the lot of those who have only one aim in life, and that a personal one. Whatever the chief aim of the life may be, whether that of the shopkeeper, merely to earn money, or of the professional man in his special sphere, or of society men and women, in their incessant flittings to and fro in the whirl of pleasure and excitement, it matters nothing; the consciousness, which is the essence of the individual, exer-

cises itself and possesses power only in the limited sphere described. It is simply necessary to look around to observe many examples of this class. A very large number of men and women of the present day belong to it.

In the second class the consciousness enjoys a wider freedom.

The dimensions of the realm over which it rules lie in two directions; for, in addition to backward and forward movement, the consciousness may traverse regions that lie to the right and to the left.

This form of consciousnes we shall term the *superficial*; it has length and breadth, but no depth. It is the possession of those who, while devoted to one special employment which absorbs their chief energies, also occupy themselves, as adjuncts of life, in other spheres having for them a particular interest. This consciousness predominates largely amongst men and women who, following a daily avocation to supply the main needs of life, have sufficient mental or emotional activity to lead them into secondary engagements that exercise thought or fulfil an aim. The persons possessing this form of consciousness are active and seem to follow a purpose, though the purpose may not be noble or of intrinsic value. Naturally, this consciousness enjoys much more of life than the form belonging to the class designated as lineal. Men of business, not wholly immersed in the getting of money, clergymen and ministers of wise sympathies, teachers not limited to one peculiar tendency of thought, and persons whose lives generally are useful and active, are those who belong to the second class of superficial consciousness.

The consciousness, the nature of which remains to be described, is of vastly greater extent than either of the two classes already discussed.

Its dimensions lie in three directions. Not only does it exist in all directions superficially, but it further penetrates below the surface in possessing the quality of *depth*. It is true that the superficial area may vary in extent. This may appear, to the observer, but limited, or it may seem to spread far and wide, but the circumstance of depth in its nature and extent will be recognized only by the few, and not even by them to its full extent. The territory below the surface can neither be seen nor gauged, except by the faculties of a consciousness of similar nature. In the depth of an object there is capacity for substance, and consciousness is of a nature so real that wherever it exists in depth it is as true substance. The objects with which the lineal and superficial forms of consciousness deal are but of temporal character and

will pass away, but those that are the possession of the solid form are secure beyond possibility of removal.

Within that deep region, and corresponding to its intricacy and in the extent to which it penetrates, there are tracks of infinite variety and number.

In exploring these, the consciousness may find unending employment. This class of consciousness gives to the world those men from whom it learns, whose depth of nature is the abyss from which spring fountains and rills that irrigate life, and turn its wheels, and cause it to be fruitful.

Such men are the richest of earthly beings; their wealth is inexhaustible and imperishable. That depth, in which their consciousness revels, belongs to another world than that of ordinary human existence; it is the universe of eternal and infinite life, of which they are already subjects.

The first-named form of consciousness we should term sensuous, or that which operates merely through the senses and the nervous system; the second form we should call the intellectual or inner-sensuous; the third form is the spiritual or super-sensuous.

Sensuous consciousness delights merely in the external forms of objects and receives impressions only from those forms as they are found.

Intellectual consciousness finds its exciting cause not so much in the forms of external objects as in their movements and the effects of those movements upon the objects themselves.

The spiritual consciousness moves amidst the *hidden causes* of the sensuous and intellectual.

If through the Hall of Wisdom, thou wouldst reach the Vale of Bliss, Disciple, close fast thy senses against the great dire heresy of Separateness that weans thee from the rest.

—*The Voice of the Silence*

THE CONFLICT OF VALUES

[**Dr. Syed Vahiduddin** sees, and rightly, the crisis of our age in our inability to evolve an order of life with room for conflicting values. It is possible, as he points out, to accept the challenge of conflict and avert the crisis by working towards an integration at the personal and national levels.—ED.]

TENSION IN ONE FORM OR ANOTHER is a persistent feature of all that is real and expresses itself in a conflict which changes its categorical structure from one level to another of reality. If it is push and pull in its physical reference it appears as repulsion and attraction in the biological, friendship and hostility in the socio-psychological and negation and affirmation in the logical, context. The consciousness of the conflict is not new. Old Heraclitus made strife the principle of becoming which tends to the realization of unity through the conflict of opposites. Empedocles considered love and hatred the ruling forces which go to the making and the unmaking of the universe. But the situation becomes more complex when we come to know that within love itself there may be an element of conflict which soon gives rise to misunderstanding on the individual and to suspicion on the inter-individual and super-individual planes. The idea of conflict shifts to a different area of discourse when the universe is considered as an arena of indecisive war between good and evil. In religions we often meet the idea of the good which is perpetually at war with evil and the experience of Faust of the two souls which abide in his breast, each claiming him for its own, is the expression of the same motive. Religious consciousness no doubt is sustained by the hope, if not by the conviction, that the good must ultimately prevail. The conflict enters into a tragic dimension when we discover to our horror that it is not between good and evil but between one good and another that it rages. Hegel's theory of tragedy is based on the possibility of a conflict between ends and values which are equally desirable but which cannot be realized together in their totality within the limitations of the given situation. Renunciation then becomes the only alternative possible to man and whatever he chooses he cannot overcome the feeling of a forced privation in his consciousness. It is man's privilege to respond to values and it is his tragedy that he cannot make them all effective in life without excluding some and renouncing others.

Thus the element of conflict in our experience of values and the renunciation that it forces on us leads to the recognition of a plurality of values and involves the irreducibility of basic values. The beautiful

cannot be considered identical with the moral good. Nor is it possible to think of what is morally good as only a different expression of what is practically useful. Utility and pleasure need not be denied some place in a realm of values but they cannot by any means be substitutes for ethical values. Kant's ethics is dominated by the antagonism of inclination and duty; what I ought to do is at constant war with what I would like to do. Further, Kant's ethical perspective is grounded in a metaphysical assumption about the nature of reality which does not allow for any reconciliation between the world of facts and the realm of "ought." While facts are conditioned and are part and parcel of the world of experience, the "ought" is not given but impinges on our moral consciousness as an unconditional imperative from the noumenal depths of ourselves. The post-Kantian idealists built on the foundations of Kantian ethics the dichotomy of nature and freedom which replaced the pre-Kantian division of Nature and Grace with its theological associations. It must be borne in mind that the nature of conflict on the ontological plane is basically different from the one in the axiological area. In fact the concept of conflict cannot be applied rigorously to the field of values independent of the reality of the persons in whose consciousness they emerge as demands that may force our assent and approval but on whose consciousness they do not depend for their validity. Hence when we talk of the conflict in our consciousness of values we necessarily mean the persons whose field of appreciation is limited and who cannot as a consequence accord assent to values whose content transcends the limitations of their perspective. It is therefore very easy for an individual to proclaim only values which are germane to his momentary experience and to deny the values for which he has no eye. Or if he has appreciation for the given value he can respond only to one specific form of its expression. Thus the fanatics of moral values see in beauty only an instrumental and symbolic value and the enthusiasts of beauty discern in the holy a category not in its own right but another expression of beauty in symbols. It may also happen that we are able to appreciate the beautiful and the holy only in the historical conditions in which we have grown and ignore the possibilities of their manifestation in a different historical and temporal context. The German poet Schiller distinguished between savages and barbarians. Savages, he said, have no principles, barbarians have only one. In the realm of values one is prone to fall into a state of barbarism recognizing no values but a few or acknowledging only some specific expression of

value in the human situation.

The distinction between value and reality has played a great part in the philosophical discussion of the problem. In fact it may be traced back to Plato, who in his theory of ideas drew a sharp line between the world of the universals which abide in eternity and the world of shadowy particulars in an unreal world of becoming. With Lotze's reinterpretation of ideas the division shifted to a world of timeless validity and the world of empirical facts. In recent thought, especially in German philosophy, the unreality of values is emphasized in different ways by H. Rickert and N. Hartmann. We think that the distinction between values and reality is fundamental, though we may question the pattern in which the philosophers have made it basic for their thought. Existence is not a value but is valuable in so far as it reflects and expresses one or more values. Further there is a distinction in values in so far as moral values can only demand response from selves with personal consciousness. The æsthetic values of beauty, charm and grace can illumine subhuman levels of reality as well. We in our philosophy of values are led therefore to trans-subjectivity of values, to the possibility of infinite variations in our consciousness of their content and, lastly, to the realization of the limits to which our response to values is necessarily subject. Our life on earth is a process, a perpetual becoming. But the mysterious something which is called Self persists through change and makes even the reversion of the temporal process in memory possible. No logic of analysis can affect the feeling of the Self's permanence and no speculation in evolution can make the experience of duration an illusion which makes no room for progress beyond the limitations of here and now.

Indeed it is our ability to respond to values with full consciousness that makes our short span of life a pilgrim's progress. The misery of man lies in the fact that he cannot rise above the bias of the time and find for himself the values for which the spirit of the time is not favourable. Our age is an age of colossal progress in technology and physical sciences. We have become insensible to silence which is more eloquent than words, to knowledge which has no utility and to duty which brings no pleasure. This conflict in our perspective of value and our inability to strike a balance between the conflicting claims of different values imparts a peculiar pathos to the world situation in which we live. It is of course true that in different stages of the individual's own life values change their importance and in extreme cases frustration in life may lead one to complete nihilism, to the denial of values in the whole proc-

ess of reality where we can see neither the beginning nor the end and in which we are, to use Heidegger's language, helplessly thrown. But if we are not given to pessimism and unlike Schopenhauer have the courage and the discerning capacity to experience even in suffering a value, in conflict a challenge to which we as human beings have to respond in the best way, then to justify our existence on earth we must work towards an integration on the personal level and a synoptic attitude in face of the divergent claims of conflicting values. The French Revolutionists aimed at Fraternity, Equality and Liberty, and even today the ideals of the French Revolution inspire much of our thought and action. Who can deny that fraternity is a value in its own right and a Constitution which does not guarantee equality and liberty condemns itself outright? But the states of the world have not yet found the means to satisfy all their claims simultaneously. Exclusive emphasis on equality necessarily leads to mediocrity and to the ignoring of individuality. An exaggerated stress on liberty conduces to anarchy, to the denial of authority, without which there cannot be any state or government. The right to equality may invoke a law which brooks no exceptions whereas the claim to liberty may coalesce with the right to initiative and individuality. The recognition of liberty for all may conflict with authority and work against universal equality. This is the reason why a peculiar form of dialectic begins to develop within the state. The conflicting perspectives of values begin to affect the factual working of societies and states and it is not unusual to find states developing tendencies which are diametrically opposed to the ones which gave them birth. States with avowed democratic ideals drift to totalitarian systems and under some guise or another, the pretence of an emergency situation, war-time economy or nationalization, begin to curtail more and more the individual liberties for which they originally stood and the government of the people, by the people, for the people becomes only a government of the few, for the few and ultimately no one fares well in the welfare state. On the other side governments with avowed totalitarian tendencies, with no concern for liberty or the individual, with no respect for traditions and history, may be compelled by the force of circumstances to develop a passion for democratic values, values which they originally disowned, and to glide imperceptibly into the camp of the enemy's convictions and ideals.

The shifting of ideological frontiers represents a phenomenon which is as apparent in the political context of the West as in that of the

East. The East is supposed to have stood, down the ages, for the values of the spirit, for the life of contemplation as against utility, for tradition and authority as against the anarchy of individuality, for intuitive illumination as against conceptual lucidity and precision, for eternity as against time and history. But in fact the contrast between the experiences of values in the East and the West is not as simple as it may be made to look. The West as we know it today in its achievements in Arts, Science and Philosophy represents a composite culture which is as much Western as Eastern. Though the Greeks may be said to be the source of the dominant trends in Western philosophy, the religious motives have also contributed to the formation of the philosophy of the schools. Christianity is an Eastern phenomenon and the philosophers of the West — to name only a few among the most outstanding, Descartes, Leibnitz, Berkeley, Kant and Hegel — had to philosophize not simply in the categorical pattern of the Greeks but also with the motive, conscious or unconscious, of accommodating themselves to the spirit of Christianity. The schoolman's philosophy was openly a reassessment of the Greek concepts in terms of Christianity. Indian thought itself is not as uniform as it was once made out to be when identified with Advaita Vedanta. It represents all levels of thought and experience and every movement of Western thought may be said to have had a parallel development in India. Even the secular spirit of Western thought with its social and anti-metaphysical strain corresponds to similar growths in Chinese thought. But this does not entitle one to ignore differences. The genius of a nation or culture gives its characteristic tones to concepts which may mean the same in logical reference. At the moment we are only concerned to show that the contrast between the East and the West in their consciousness of values applies rigorously only to a cross-section of history, to the decades preceding the Second World War. The West was becoming power-conscious, politically and scientifically; the East was prone to find solace in silence and in a retreat from action and to exalt by a kind of resentment such values as would make unimportant the vacuum of its political life and social privations. But the War has brought great changes not only in the demarcation of frontiers but also in the value perspectives of the East and the West. Behaviourism and its corollary Logical Positivism are now engaged in a war the issue of which is beyond dispute. Existentialism evokes a sympathetic response because of its religious undertones and in spite of some of its atheistic pretensions. The idea of the lonely man, given to dread and

care, prone to lose his authenticity in the mediocrity of the masses, harassed with projects and plans, makes a sad comment on a civilization which was once carried by faith in man as a rational being whose perpetual progress was assured. To what limits the irrationalism of the West can go may be seen in the views of Ludwig Klages, who sees spirit as the sinister intellectual power which mechanizes life and devitalizes the soul. As a result there has been a marked change in attitudes among the peoples of the East and the West. The East is all for planning, for science and technology, for dynamism in philosophy and life and for power and progress in national endeavours. The West is becoming gradually and unmistakably aware of the limitations of science and the impossibility of reducing the categories of spirit and life to physical categories. What is more, the interest in the obscure and mystic corners of reality and knowledge is gaining ground.

It is just this conflict in the appreciation of values which goes to make the crisis of our age. That the crisis does not develop into tragedy can be ensured only by man's ability to evolve a composite order of life which can find room for the conflicting claims of values, a political order where the liberty of the individual can subsist with equality for all, a social order where the person does not become one among the many and where the many are not made the means to the glorification of the one and a moral order where the universality of the moral imperative will allow for individual expression. This sounds a visionary ideal which has no precedent in historical experience. Yet the hope of the future depends on an approximation to the pattern which emerges in our vision as the only possible response to the challenge of history. The potentialities for the good in human nature or the historical order cannot be told and woe betide man if his future is no better than repetition of the past and if his hope is based on what is exhausted in history and not on the possibilities which can be made actual, at least partly, by his own initiative and effort.

SYED VAHIDUDDIN

You have lost faith in all greatness; therefore you must perish, if this faith does not return, like a comet from the skies!

—HÖLDERLIN

VALUE, APPRECIATION AND MEMORY

[**Mr. Kenneth T. Dutfield** writes easily of the interdependence of appreciation, memory and value, our estimation of things. In passing to his conclusion that happiness "cannot support itself, but feeds on its opposite," he touches thoughts which stir more in the reader's mind.—Ed.]

I

Our estimation of the things we find pleasure in seems to depend on prior deprivation. The longer we have been without salt or sugar, the more we appreciate them, and if we can enjoy luxuries in abundance, they soon lose their attractiveness. The extent to which delightfulness is absolute and constant is an interesting question; hardly less so if for the moment we concern ourselves only with properties more or less generally regarded as desirable, leaving aside the major philosophical problem of whether, or in what degree, qualities are inherent in things. As far as taste is concerned, we can be sure that rarity plays an important rôle. There are many wild flowers which we should value highly for their beauty if they were rare. On the other hand we often imagine that something is beautiful, when in fact it is simply rare and expensive: platinum, for example. It surprises us to read in Dickens that oysters, in the early nineteenth century, were a poor man's food. One wonders whether the rich at that time considered them especially delicious. It is said that in London and Cologne, two hundred years ago, apprentices could demand that their masters should not compel them to eat salmon from the Thames or the Rhine more often than twice a week.

Familiarity breeds contempt; we soon learn to take everything for granted, and it is difficult for us sufficiently to appreciate what we actually have. We do not value the good until we have lost it; then, we look back with melancholy or forward with longing into the future. Is enjoyment, then, always simply a matter of memory or anticipation? Clearly it is not, for the dominant fact is the shining moment of enjoyment. Experiencing it, we say with Goethe: *"Verweile doch, du bist so schön!"* (Abide awhile, thou art so fair!) As a rule, we do not abandon ourselves to anything delightful with the thought: "How wonderful it will be to remember this!" More often, we could say: *"Forsan et hæc olim meminisse juvabit* (Even this, perhaps, will be enjoyable in retrospect); ironically and introspectively aware that temporal distance, too, sometimes lends enchantment to the view. We can and do greet absolute novelty with enthusiasm if it makes an immediately pleasing impression

on us. Babies do so. But is our present enjoyment comparable in quality with our future memory of it?

Especially interesting in this connection is that still most mysterious of the senses: smell. No sense-impressions are experienced so deeply, so purely, so thoroughly, as pleasant odours. And none attach themselves so closely to remembered scenes. Scents, much more than sights or sounds, can recall the distant past with urgent, compelling, painful intensity, and tie themselves with a peculiar intimacy to our fantasy. The best cigar never tastes as good when we smoke it ourselves as its smell when someone else is smoking it, and rosewater cannot convey the scent of the rose to the sense of taste, for smell, insubstantial and evanescent as it is, has an incorporeal quality which makes it the best of all symbolic vehicles to evoke the forms of the past in uncorrupted purity. To my mind there are no simple musical sounds with an evocative, transporting power like that of smell, except the notes of the flute, that most magical of instruments.

Impressions swell the store of memory, but memory in the service of soul and body demands for its masters, grown restless, more of the food which pleased them. In the present, we seek a recovery of the past, a repetition of that which we once experienced, in the splendour with which the passage of time has arrayed it. From what source has memory this wonder-working power? Perhaps we can find an answer to this question when we reflect on the eternal fascination of the play and the novel. Both draw their enchantment from a concentrated treatment of the essential; there is nothing on the stage which is irrelevant, nothing in the novel which is out of place; and their charm is all the more irresistible. The greater the playwright's or the novelist's genius is, the greater the skill with which he removes from his work everything that is irrelevant to it — or perhaps his capacity for making us see that there is hardly anything in life which is irrelevant. "If only life were like that!" But in fact it *is* like that. Our problem is to make ourselves see it as a whole. It is a difficult problem, for the ideal vision is concealed within banality, rather in the same way as a statue lies hidden within the block of stone from which the sculptor has to carve it.

As the child's view of the world seems to be like the dream-world of the adult, we might suppose that the child's capacity for enjoying life — its ability to rejoice with an inward glance in the immediately experienced — depends on the relatively unimportant rôle which memory plays in its life. In dreams, we too live in the present. But for the

child it is novelty which is all-important.

When we learn a foreign language, we have to exert ourselves to use our memories, to recall what a thing's name is in the new language. The familiar names have for us become firmly attached to the things. Not so for the child: open to the world, penetrable as it is, each unit of the endless variety of things crowds upon it and, meeting no resistance, enters at once deeply as pure entity into the mind and senses, there to be fully experienced in its essence. It is just as easy for the child to apply the terms of one language as those of another. The attribution of magical power to names is very ancient, but it is a sophisticated concept, remote from the child's way of looking at the world. Under hypnosis or the influence of certain drugs, intoxicated — or in dreams — we recover something of the child's uncomplicated, unreasoning gift of tongues.

Novelty is an essential ingredient of everything that makes us happy. It need not be absolute, and in fact it cannot be. The gap between remembered past and experienced present shrinks rapidly to vanishing-point in the timeless moment of bliss.

The course of time renews all things. When I revisit my native land after many years abroad I find that England has in the meantime magically acquired something of the atmosphere of a dream, that it has in some degree once more become the blessed land I knew in my childhood. I seldom found it so delightful when I lived there as an adult, before I came to Sweden. Conversely, if I should leave Sweden and return to England for good, I shall find in time that Sweden, in retrospect, has miraculously lost all its irksome disadvantages of today. I shall remember what was good (as I find myself doing today in the case of England) and banish what was bad to my unconscious. If I am forced to admit that the bad exists, I shall stow it away in the spacious lumber-room I have for things that do not matter; or, I hope, I shall find that it belonged after all simply and necessarily, irremovably, to the whole, as shade to a sunlit landscape. From the distance, I shall find myself looking upon Sweden as I now look on England: if the disadvantages refuse to allow themselves to be silenced to death for the sake of my striving for perfection, they will survive as a kind of second-class faults, much less serious, much more excusable, than the defects I experience here and now. Today, I am obsessed in a greater or lesser degree with these irrelevancies which obscure the general view; they urge themselves, alien elements, constantly upon my attention. I can-

not see that they are an essential part of the pattern, and that is the source of my discontent.

Is beauty the attribute and the intimation of something which is not merely produced by form? Is there anything more beautiful than the still summer forests of the north, veiled in the distance by a blue-green haze, their silence broken only by the call of the cuckoo? Yet nature is a struggle for existence! And yet our hearts are stirred. And I am haunted by the thought, which will not be stilled, that the conflict between beauty and strife, between *eros* and *eris*, is like the cleavage between the present's refractoriness and memory's image of the past. The conflict cannot be resolved, will not be resolved.

Both love and hatred strive towards an unattainable purity, tend towards absoluteness. Confronted with unimpeachable proof that that which I love has serious faults, I refuse to believe in them. Confronted with equally unanswerable proof that that which I hate has some admirable qualities, I cannot with the best will in the world take them into account, and that is my most grievous fault.

Interpretations depend on circumstances, and the circumstances are the view of the world we have chosen (deliberately? involuntarily?) beforehand, the most favoured hues in which we have decided we want to see the world. It may be said: Are interpretations, then, so important? Are emotional attitudes more important than concrete facts? Interpretations are of course all-important, for it is practically impossible to attach the labels of value so firmly to the things experienced that they can never part company with them. This is what we constantly try to do: to pretend that the attached values belong objectively to the things. They belong in fact to us, to our moral and æsthetic judgments. Those things which we find irrelevant belong in fact to a design beyond our grasp.

KENNETH T. DUTFIELD

(*To be concluded*)

IT IS evident that the understanding is capable of being instructed by rules, but that the judgment is a peculiar talent, which does not, and cannot require tuition, but only exercise. This faculty is therefore the specific quality of the so-called mother wit, the want of which no scholastic discipline can compensate.

—IMMANUEL KANT

THE SECRET DOCTRINES: A WESTERN SPECULATION

[WERE THERE in truth any Secret Doctrines? Contributors to THE ARYAN PATH have discussed this question before. **Mr. Charles J. Seymour,** an old friend and contributor, now gives us his considered reasons for supposing that they did exist at one time and were not given out generally as they were liable to misinterpretation by the uninitiated.—ED.]

I KNEW LITTLE of Hindu thought and philosophy when one day I came across this in a book by Carl Jung — surely a verbal pistol-shot:—

> Our Western air of superiority in the presence of Indian understanding is part of our essential barbarism.

Having always held Jung in high regard I knew he would not have fired that bullet unless the West had asked for it.

Here, I felt, was something to be looked into, and I proceeded forthwith to look, acquiring, to begin with, several books on Indian history and culture whose titles seemed to be preliminary signposts.

The reading of these had scarcely got under way when I ran into some quite striking coincidences.[1] For instance, I made the acquaintance, "out of the blue," of an Indian gentleman, who spoke to me of the Vedanta, without my having made any mention of the subject to him. And also, hard on the heels of that, a complete stranger sent me by post a copy of the *Bhagavad-Gita,* with a note saying that he had recently read a letter by me, printed in a daily paper, and "felt prompted to send" me "the enclosed." My published letter had been on a political theme, and I could see no connection — what in it could have "prompted" him. But on scanning the first few pages of "The Song Celestial," as I found it was sub-titled, I saw that, remarkably, the *Gita* was precisely the work that I would have singled out for first attention in connection with my new quest, had I known of its existence, for it introduced one, straightaway, to the shape of what was to be investigated, and after reading and re-reading it, and being very much impressed, I saw that the next step was to obtain translations of the Upanishads, which I did — the works of Max Müller and of other interpreters and commentators. As gradually I grasped and meditated upon the teachings, it became

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[1] One feels, almost, that the word should go into inverted commas, with a query mark, for how often one finds, when one gives one's mind to something that seems important, that things happen to and around one which tie up with remarkable relevance, so that they "could not have been better, if planned"!

plain to me that anyone who felt "superior" in the presence of Indian understanding must be a person of lamentably inferior understanding.

That is to show the manner of my approach — how one person was enrolled as a student of the Ancient Wisdom.

With the passage of time, I have become particularly interested in a question that has been discussed in THE ARYAN PATH on a number of occasions: Whether or not there are "secret doctrines" associated with the teachings; I have put by a number of copies of the magazine, one of them being the January 1954 issue which contains an article by Shri H. G. Narahari. In this he asks:—

> Is it likely that such great teachers as Pythagoras and Plato, any more than the ancient Hindu sages, or the Buddha, Jesus or Paul, made no distinction between what they taught the masses and what they gave to the tested and proven few?

It is not likely, and Shri Narahari points out that deeper teachings which were wisely confined to the few may have been enshrined in some of the Vedas that are now lost to us. These are many, for tradition indicates that

> originally there were 5 branches (*Śākhās*) of the *Ṛgveda*; 86 of the *Yajurveda*; 1,000 of the *Sāmaveda*; and 9 of the *Atharvaveda*. Of these, a single text of the *Ṛgveda*, 5 of the *Yajurveda*, 3 of the *Sāmaveda*, and 2 of the *Atharvaveda* are available, and a few more are known only by name. The remaining ones are lost to us, having disappeared along with the last of the men who had memorized them.

I have often found myself speculating whether there are any aspects of the preserved Vedas which give rise to the thought: "If these or those tenets or dicta had been pursued farther, towards, perhaps, a series of parallel or ensuing ideas and concepts — would what resulted have been of such a character that it would have appeared unwise to make it common property?"

It is not impossible that it may be so; and for myself I would mention, with all deference, two concepts concerning which I feel it might have been judged inadvisable to make a full statement "for general circulation," so to say.

These are the doctrines of Maya and of Reincarnation.

Now the first of these, *Maya*, is for me one of the most important and potentially dynamic concepts, from the standpoint of its significance for us and our doings and comings and goings in the world, that

has ever been brought to my knowledge. I see it as the name for something in which human beings, mankind as a whole, is *immersed,* and yet of which mankind, by and large, knows nothing. It does not apprehend that there is this "something."

What is its nature? The ancient sages, close observers and acute analysts, were in no doubt. They surveyed the entire field of man's thoughts and actions and interactions, and it was plain to them that here was an age-old story of response-attitudes: "You say this: I say that. You do this to me: I, because of my fear or anger, do this to you." They saw that all these things were "of nature," the inescapable end-products of the wishes, impulses, inherited strains, of primitive man. They saw how a great mental-psychic structure had been built up, for all life, by reason of its struggles with environment. It was a world order of action-interaction, *and it was not real.* It was only a relative reality — that is, it was empirically true for the world of nature and of the senses. Physical things existed and mental-emotional states were manifested accordingly, and, of course, it was right and proper to think and act in relation to those things and those states. But the process, "the Yes-No ding-dong of action and re-action," as I have termed it in one of my booklets, the continuous oscillation between the opposites, is unending, and it binds man with tremendous power, because he sees all these impulses, predispositions, antipathies, etc. — the *sanskaras* — as *himself.* He may be asked: "Don't you see the *automatism* of it all, and how necessary it is that you should, while functioning in the natural world of which you are a part, stand in *detachment* and say *neti, neti* — not that, not that — for this is all within the phenomenal world?" "Then to what can I attach myself with *vidya,* knowledgeably, intelligently?" "To the noumenal world, which you can approach by withdrawing from the hurly-burly from time to time and quietly meditating within yourself, by discovering the central 'I' which is all the while, although you do not realize this, a witness of all these things."

The seers of old time realized and registered this state of *Maya,* but few of the people saw what they saw, and the position has remained unaltered to this day. *Maya* still envelops and "drowns" the world: it is the real Flood. But it is vital to make the waters recede, and not until this happens will there be any hope of our establishing human relationships upon a truly rational co-operative basis. But how to convey these ideas to the "natural man" without his misapprehending them, without his thinking: "So this life is not real, it is an illusion — well,

then, it cannot matter what we do: we need not accept duties and responsibilities that come to us"? The spread of such a misconception would spell confusion and anarchy. Effort may have been made to show "the masses" the truth, but it was probably seen that this could not be done in language that they could understand. Coming back to the flood simile, it would be like trying to "explain" and describe water to a fish. To the fish, water is not something apart from it: water is of its being. Just so with that in which the natural man is immersed, *Maya*: it is for him not something in which he is immersed: it is of his being, himself. Some people who read my booklet object: "This *Maya* doctrine is sheer Materialism — these automatisms you speak of constitute the gospel of the Behaviourists." But as we know, and as I have indicated, nothing could be farther from the truth. For the great teaching of the Hindu sages is that man is Divine, that man, all life, is a manifestation of Brahma, the Supreme, God — call the ultimate central Power as you will — and that it is only the *Maya* state which is materialistic and secludes from us the all-important truth. See through *Maya,* resist its compulsions, and you become a serenely free spirit. You then become able to work with and through the mass of self-interested and self-preservatory instincts that closes in each of us; and to return to the point of departure or to set forth in a new direction as often as that will help bring you nearer to the goal of enlightenment.

So I ask, then: Was an exposition of *Maya,* a full exposition, part of the Secret Doctrines?

And Reincarnation. Could that also be a concept which the sages would decide could not be properly and adequately adumbrated to the public, but only to trustworthy pupils? For, to so many, the concept of Reincarnation means a straightforward: "After I die I, John Brown, will be born again as Thomas Smith." Many reflective persons feel, however, the reality to be something far less simple than that, something, indeed, that may be indescribably complex. I myself believe that each individual is in essence many individuals, who, at a birth in this world, manifest in part, and in part only, in the newly-born person, who nevertheless is informed by a central integrating individuality which has the task of co-ordinating and equilibrating all the personality strains that fall to be manifested through him. The ancient Hindus declared the basic truth that souls have to return again and again to earth to work out and harmonize their *karma* — but is it that a statement of "the full story" would plunge the natural man into speculations

far beyond those needed for everyday life — and so was not attempted? The one fact itself would be sufficient for practical purposes — "You can escape the consequences of none of your thoughts and acts; as you sow, you must reap."

CHARLES J. SEYMOUR

THE STREET

Daily I pass the houses in that street
And muse on lives within. . . .
Are they drab and grey,
Does joy with eager wings beat
Ineffectually all day
On doors and windows,
Or does romance sometimes light up those secret rooms,
The sweet solace of art dissolve their glooms?
I cannot say;
Houses, like people, have their hidden lives. . . .
Sometimes I hear the gay
Laughter of children,
Their pattering feet,
A laugh or a cry,
But how those people live or die
Remains a mystery.

HERBERT BLUEN

WORDSWORTH ON "MIND" IN "THE RECLUSE"

[HERE is a fresh evaluation of Wordsworth as a thinker. On the basis of the impressive fragment of *The Recluse,* and contrary to general opinion, **Mr. H. C. Duffin,** who has contributed before to our pages, argues for Wordsworth a philosophic capacity equal to Locke, Hume and Descartes.—ED.]

IT SEEMS STRANGE, even absurd, that what his friends and contemporaries most eagerly expected from Wordsworth was the poem he was least fitted to write, a great philosophical poem. It was Coleridge, not Wordsworth, who was the profound thinker, intellectually capable though by character quite incapable of elaborating a new "system of philosophy." And yet — leaving the others aside — is it possible that Coleridge could have been so mistaken in his estimate of the man with whom he was on such intimate terms from 1797 to 1803? Deep answers unto deep, and Coleridge's powerful intellect felt itself in contact with a mind of equal, even of greater, depth. Only a tape-recording of their conversation would give us the grounds for his assurance, but there is no doubt that the grounds were there. Coleridge was mistaken in assuming that Wordsworth had the power to organize his thought into a "system of philosophy," but he must have recognized the force and originality of the thought itself.

Now profundity of thought is not a necessary element of great poetry. Not all poets are sages, and from Wordsworth's letters we should not judge him to be wiser than the next man. Yet truth came to him on the wings of imagination, making the great blank-verse poems storehouses of wisdom as well as treasuries of delight. There is more truth, of the imaginative, permanent kind, to be found in Wordsworth than in other poets. Moreover, though he never succeeded in synthesizing, never attempted to synthesize, in *The Recluse* or elsewhere, the truth that was in him, it is in those parts of *The Recluse* that he left to us that the most valuable of his scattered truths ("recurrent insights," Professor Leone Vivanti calls them) are to be found. That Second Part of *The Recluse* which Wordsworth named *The Excursion* is full of great thoughts, some both brilliant and profound, such as "Life is love and immortality," or "We live by Admiration, Hope, and Love," (was the amendment of St. Paul intended?) — others more disputable, like

> ... the good die first,
> And they whose hearts are dry as summer dust
> Burn to the socket.

But *The Recluse* itself, to judge by the "Prospectus," had a more deliberate and connected purpose — to conduct an inquiry into the nature of mind — more particularly the human mind: to light up its recesses as with a torch. The lines of the inquiry were doubtless suggested by Coleridge, who (many years later, in the *Aids to Reflection*) wrote, "The noblest object of reflection is the mind itself."

Browning made Paracelsus affirm, "God, thou art mind," and Arnold's Empedocles felt that when body, blood and breath had returned to the elements man would remain as a "naked, eternally restless mind." Both statements deny materialism and declare the spiritual nature of reality. The world of Wordsworth's poetry is of course a spiritual world, and generally he concerns himself with the non-rational aspects of spirit, but for the purposes of *The Recluse* he seems to accept the more limited denotation, pure intellect, of Browning and Arnold. He speaks of "that Intelligence which governs all," and it is "the discerning Intellect of man" that is to find beauty "a simple produce of the common day" and "weigh the good and evil of our mortal state." He has, almost casually, mentioned the soul at the beginning of the "Prospectus" as a possible alternative to "outward circumstances" as an originating point for "emotions," but after this there are only two places where he seems to envisage a more transcendent faculty than mind — intellect, intelligence — whether in humanity or deity. One is that in which he describes himself as "the transitory Being that beheld this Vision" — a poet, not a philosopher; while in the other, borrowing from Shakespeare's Sonnet CVII, he speaks of

> The human soul of universal earth
> Dreaming on things to come.

Of all the attributes of man coming up for mention in Wordsworth's poetry, mind is (after love) the most frequent, and the word "mind" occurs much more often in *The Recluse* (including *The Excursion*) than in *The Prelude*. And now it is made definite that, in *The Recluse*, "the mind of man" is to be

> My haunt, and the main region of my song.

Here again we notice a different approach from that of *The Prelude*, where the mind is not a "region" but an instrument. In *The Prelude*

mind is "feeling intellect," intellect used as an instrument for cutting down to truth but used with its feeling edge, not its rational one. But in *The Recluse* mind is a region to be explored. And the method is not that of "mass-investigation." He is to explore his own mind, "the mind in isolation,"

> . . . the individual mind that keeps her own
> Inviolate retirement. . . .

This must be so. We can know no mind but our own. We can deduce the nature and workings of other men's minds by their words, their writings, their actions, but only as we may imagine the interior of a house from its façade. Browing doubted whether even in the *Sonnets* you could hear Shakespeare's heart. And the mind, his own mind, which the poet is to study is to be "in retirement." Not to have lived apart from human contacts — that would be limiting, crippling — but for the special purpose of investigation, to withdraw from the world "musing in solitude" with powers developed by long experience of man and Nature. "Impulses of deeper birth," we know, came to Wordsworth in solitude, but *The Recluse,* under Coleridge's possibly mistaken urgency, is to be concerned with something other than impulses.

Whether even the most analytical of thinkers, subjective and objective at the same time, can really "know his own mind," as we say, is uncertain, but Wordsworth obediently put his mind under the microscope. And as he gazes, his first reaction is to be, like the Freudian psychologist, filled with fear:—

> . . . even such fear and awe
> As fall upon us often when we look
> Into our Minds, into the Mind of Man.

But Wordsworth's fear is a very different thing from the horror to which the psychoanalyst is moved when he becomes aware of the obscene conflict, as it seems to him, between the conscious and the unconscious mind. Psychoanalysis did not raise its ambiguous head till more than thirty years after Wordsworth's death, and it is unlikely that he had any inkling of an "unconscious," even though his intuitive appreciation of reality may have come straight out of it, and in the lines from *The Prelude*:

> [A Child,] I held unconscious intercourse with beauty
> Old as creation, drinking in a pure
> Organic pleasure. . . ,

we have something akin to the modern concept. (There is a passage in Coleridge's *Table Talk* that seems to anticipate the theory of the collective unconscious.) His inspection of his own mind bred not horror but "fear and awe." We know what these words mean to Wordsworth. Explaining, in *The Prelude,* how he has been able to keep himself from "selfish passions" he says:—

> To fear and love,
> To love as prime and chief, for there fear ends,
> Be this ascribed . . . a love that comes into the heart
> With awe.

And one of his mountain visions described in Book II of *The Excursion* roused him to "admiration and mysterious awe." His whole understanding of nature was, he tells us, "fostered alike by beauty and by fear." There is nothing here remotely resembling the "fear," the revulsion, that must come of a conception of the mind as primarily a welter of repressed desires. If Wordsworth had gone on to give us in completeness his vision of the nature, structure and content of the human mind I think it would have been a more inspiring vision than this, and I should have been prepared to trust his imaginative insight more than the psychologist's sinister inferences.

The other preliminary thing he tells us about the mind is more objective, though including a degree of pleasure consequent upon what he sees and describes. He sees, and is to proclaim,

> How exquisitely the individual Mind
> . . . to the external World
> Is fitted.

Now, what does this mean? Wordsworth is reminding us that since "the external world" is — for all practical purposes — composed of matter and physical forces, it might be supposed to have no means of contact with the mind, which is — so far as we know — immaterial. The impossibility of communication might seem to be more absolute than the famous dilemma that kept the elephant and the whale from getting at each other. We see the problem first in the fact — if it is a fact — that the immaterial mind has to operate through the material brain. And yet the mind does, somehow, in some inexplicable way, effect the operation, and so, in spite of the unbridgeable gulf of difference, the individual mind (and, as Wordsworth adds, "the progressive powers of the whole species") is able to appreciate, through the senses, by imagination, by analysis, by a variety of approaches, every aspect of the "mighty

world of eye and ear" — is in short fitted most exquisitely to it. Wordsworth's qualification of his addition of "the powers of the whole species" by the words "perhaps no less" refers to the comparative coarseness of the general understanding beside the fine comprehension of the individual observer.

The extension of the idea—

> how exquisitely too . . .
> The external world is fitted to the mind

— does not seem to add much that is new, unless it means that the universe has been so made that we can, if we will, understand it — though this has to be reconciled with J. B. S. Haldane's irresistible suggestion that the world is so rum that we shall probably never know how rum it is. There can be little hesitation in accepting Wordsworth's final truth — that mind and matter in co-operation ("with blended might," he says) can achieve something which must be called "by no lower name" than creation.

These hints of a high and comprehensive purpose are placed in the last 107 lines of "Home at Grasmere." This lovely poem, some 900 lines in all, was composed and proudly if pathetically entitled *The Recluse,* Part I, Book I, in 1801, though Helen Darbishire thinks the "Prospectus" itself, the last 107 lines, was probably written in 1798, fresh from Coleridge's inspiration. I believe Wordsworth would have gone straight on in the further books of Part I to develop these hints into a full investigation of the powers and nature of the human mind. He had announced his intention of dealing with "Nature, Man and Society," and now he specifies the *mind* of man as his principal but of course not his only theme — "the *main* region of my song." Man would have been central to his purpose, giving unity to the three Parts. In Part I he would have dealt with the mind of man in isolation amidst the wonders of nature; Part II was to deal, and did actually deal, with man in the limited associations of friendship and a village community, still upheld by the companionship of nature (the minds of the Wanderer and the Solitary are fully explored); Part III would have shown man in society, "barricadoed evermore within the walls of cities," suffering "the fierce confederate storm of sorrow" (as even in "fields and groves" he would have known "solitary anguish"), yet experiencing "joy in widest commonalty spread." It is obvious that the special study of mind would be most easily effected in the conditions of Part I.

We have no reason to complain that after planning, with Coleridge,

the scheme of *The Recluse*, and writing Book I of the First Part, Wordsworth allowed himself to be drawn aside into lyric and into the enormous preparatory work of *The Prelude*, or that even when he returned to *The Recluse* he did so in concrete form, to write the delectable narrative poem, *The Excursion*. Yet if he had been a little more methodical, and had gone on to finish Part I before embarking on Part II, we might have had an interpretation of man and his mind to stand with those of Locke, Hume, Descartes. But Wordsworth would have needed no such proof of his existence as *cogito ergo sum*. By his passionate senses he knew he was not only a man but a poet: *sum ergo miror*. As a poet he was filled with wonder: wonder at the power and intricacy of man's mind, at the infinite solace of nature, at the certainty and mystery of God.

H. C. DUFFIN

Now comes the pain of truth, to whom 'tis pain;
O folly! for to hear all naked truths,
And to envisage circumstance, all calm,
That is the top of sovereignty.

—KEATS

BHAKTI YOGA IN THE "BHAGAVAD-GITA"

[**Professor D. S. Sarma,** Retired Principal of the Vivekananda College, Madras, gives a lucid exposition of the first step to all spiritual discipline, *bhakti* (devotion), as it is described in the *Bhagavad-Gita*.—ED.]

IT IS SURPRISING that, though *bhakti* is extensively taught in the *Gita* and indeed forms the final note of its teaching, the actual expression *Bhakti Yoga,* with which we are so familiar, occurs only once in the whole scripture. All religious life begins with *bhakti,* simple faith and trust in God. And therefore for the common man *Bhakti Yoga* is the easiest and the best path. Also, *Bhatki Yoga* is the basis of *Karma Yoga* and *Jnana Yoga.* For, unless a man has faith in God and looks upon all his duties as only so many opportunities for doing service to Him, he cannot be a true *Karma-Yogin.* Similarly, unless a man loves God and sees His presence in all things in the world, he cannot be a true *Jnana-Yogin.* The fact is, these three *yogas* are inseparable. They are only the three aspects of a single process of discipline. They are the three phases of a well-balanced spiritual life. So when we speak of any one of them singly we only mean to emphasize that aspect or phase for the time being. At any rate, the *Bhakti Yoga* that is taught in the *Gita* is a well-balanced manly feeling, supported by an enlightened knowledge of God on the one side and a ceaseless, selfless activity on the other. It is far from being the excessive emotionalism of our later *bhakti* literature.

The attitude of the *Gita* to the various levels of *bhakti* in the community is quite typical of Hinduism. The God of the Hindus has never been a jealous God. Accordingly the *Gita* takes a very tolerant and sympathetic view of all types of *bhakti,* low as well as high. It sympathizes with such lower types as the worship of petty gods, local deities and even ancestral spirits and the offering of sacrifices and gifts. At the same time it points out their limitations and urges the worshippers to move on to the highest type — the love and worship of the one universal *Iswara,* who is not one among the many, but the one behind all. It says that it is the ignorant who think "that the Unmanifested is endowed with a manifest form, not knowing His supreme nature which is immutable and transcendental."

The great problem of *Bhakti Yoga* in all religions is how to strike a balance between an infinite spirit and a finite form. Without the former one's *bhakti* would be lacking in magnitude and comprehensiveness, and without the latter it would be lacking in depth and intensity.

In adjusting the claims of both spirit and form all protestant religions are apt to go to one extreme and all popular religions to another. The best solution of the problem is seen in the idea of the *Avatar,* the Divine Incarnation, which brings together both heaven and earth. No wonder that this idea or something approximating to it has been such a great instrument of power in all those religions which have made it one of their fundamental doctrines.

Hinduism has still another solution to this problem in its doctrine of *Ishta-devata.* According to this doctrine the god or goddess of one's choice represents for the worshipper the supreme Deity. For instance, the great saint and mystic Sri Ramakrishna had for his *Ishta-devata* the goddess Kali of Dakshineswar. For him she was the living symbol of the Infinite. This convention goes far back to the Vedic age. In the Vedic hymns each god was by turns represented as the Supreme God. In the famous *Gayatri Mantra* the light of the sun symbolizes the uncreated Light. And the Upanishads are full of instructions for meditation on the same lines.

But the problem does not end with striking a satisfactory balance between spirit and form. The next step is to have a clear and constant recognition that, while the spirit is universal and eternal, the form is local and temporal, and even temporary, and that, while the spirit is one and the same, the forms are many and different. Without this recognition *bhakti* would be lacking in flexibility and might become rigid and bigoted and lead to fanaticism and intolerance.

The *Gita* further says that even at the highest level there are two types of *bhakti* — the worship of the personal God and the contemplation of the impersonal Absolute. Both are legitimate types. But the latter is the more difficult path, for "the goal of the Unmanifested is hard for the embodied to reach." However, in the final analysis, says Krishna, the *Avatar,* all roads lead to Himself, for He is "the Recipient of all sacrifices and austerities, the Lord of all the worlds and the Friend of all creatures."

Similarly, the *Gita* points out that there are different classes of worshippers, according to the motives which prompt them to approach God: those in distress, those who desire gain of some kind, those who seek knowledge and, finally, those who are Seers of Truth. It commends them all, but declares that the Seers of Truth, who are single-minded and are in constant union with God, are the best. It will be seen that, while the first three groups, though they are good devotees, desire

something from God the last has no desire at all for anything. A great Western mystic says:—

> Blessed, indeed, are those who hunger and thirst after righteousness, but more blessed are those who hunger and thirst after the Presence of God, but most blessed are those who, having attained to the Eternal Now, hunger and thirst after nothing at all.

The goal of religious endeavour is conceived variously by saints and mystics over the world. Firstly, it may be conceived as a place of bliss, a heaven or a paradise or a *Brahmaloka.* In this case the aspirant is likened to a pilgrim and his progress towards his goal is described, as in Bunyan's well-known book, as the pilgrim's progress. Secondly, the goal may be conceived as a person — as a Redeemer or Saviour or an *Avatar* or a personal God. This is, of course, the most popular form and constitutes the basis of all theistic religions. In this case the aspirant looks upon the Divine Person as the Master and himself as the servant, or he looks upon Him as the heavenly Father (or Mother) and himself as the child, or again he may look upon Him as the Divine Lover or Bridegroom and his own soul as the beloved or the bride. These relationships are too well known in the religions of the world to require examples. Hinduism has systematized them into a set of *bhavas.* Thirdly, the goal may be conceived as a Spirit, either immanent or transcendent. In the former case the aspirant becomes a mystical poet like Tagore or Wordsworth who sees the Presence of God everywhere in Nature and to whom all objects in the universe are only symbols of the indwelling Spirit. In the latter the aspirant becomes a philosopher who regards the world not as something which reveals God, but as something which hides Him. He therefore tries to look beyond its snares and delusions for the ultimate Reality he is in search of. And, lastly, the goal may be conceived as a state or condition of one's own consciousness. In this case the aspirant, like the Advaita Vedantin, looks upon himself as a sleeper awakened — awakened from the illusions of time and space to the one Reality of the transcendental Self.

It is interesting to note that all these different concepts of the ultimate Reality, which is the goal of religious life, are mentioned in the *Bhagavad-Gita,* though, being predominantly a theistic scripture, it employs most frequently the concept of a Divine Person identified with the *Avatar.* In addition to terms like *Iswara, Purusha, Prabhu,* etc., it very often, of course, uses the first personal pronoun *aham,* as the speaker is the *Avatar* himself. The other concepts, of place, Spirit and State,

are also found in the *Gita* and are expressed by means of various terms. For instance, the concept of place is expressed by the terms, *loka, sthaana, dhaama, pada, gati,* etc. The concept of the Spirit immanent is expressed by such terms as *Atman, Jiva* and *Kshetrajna,* and the Spirit transcendent by *Avyakta, Akshara, Brahman,* etc. And the State of Consciousness is expressed by words like *sthiti, siddhi, Brahma-nirvana,* etc.

But what is most remarkable is that some of these different concepts are sometimes found side by side in the same verse without producing any sense of incongruity. Take, for instance, the following:—

> The unmanifested (*Avyakta*) is called the imperishable (*Akshara*). It is said to be the ultimate goal (*gati*). Those who reach it never come back. That is My supreme abode (*dhaama*).
>
> I am the goal and the support, the lord and the witness, the abode, the refuge and the friend.

It is well known that the *Gita* is a grand synthesis of various schools of religious thought — Sankhya, Yoga, Bhagavata and Vedanta — and of the several ways and means of religious life — *Karma, Bhakti, Dhyana* and *Jnana.* From what has already been said, it will be seen that it is also a synthesis of the various concepts of the ultimate Reality to be reached by all religious aspirants. However it lays special emphasis on union with a personal *Ishwara* as the end and aim of man's religious endeavour. In vivid and arresting phrases it speaks of a man of devotion "entering into God" and "living in Him." And what are the steps by which this glorious consummation may be reached? Apart from doing one's duties in the world in a spirit of service to God — which is what the *Gita* calls *Karma Yoga* — one should constantly think of Him and make one's mind dwell on His Presence. The *Avatar* says that He is easy of access to those who constantly think of Him and concentrate their minds on Him and that He will enter into the hearts of those who love Him and will "dispel all darkness born of ignorance by the shining lamp of wisdom."

The practice of concentrating the mind on God is called *Dhyana Yoga.* This is a higher phase of *Bhakti Yoga,* in which *bhakti* passes over to *jnana* and the two become one. It is described in Chapter VI in a remarkable passage beginning "As a lamp sheltered from the wind doth not flicker . . ."

But much more important than all these details of *Bhakti Yoga,* from the point of view of the common man, are those grand verses in

which the *Avatar* of the *Gita* gives His assurances to those who surrender themselves to Him and seek refuge in Him, verses which have given comfort and consolation to many an aching heart through countless ages in this country. They are well known, but they bear repetition.

> Fixing thy thoughts on Me thou shalt surmount every difficulty by My Grace. Those who meditate on Me and worship Me exclusively and who are ever devoted to Me — the responsibility of their welfare rests on Me. Proclaim it, O Arjuna, that My devotee never perishes. Giving up all rules of righteousness, come unto Me alone for shelter. Do not grieve. I will release thee from all sins.

And these assurances are given to all without any distinction of caste or creed, sex or birth. It is one of the glories of the theism of the *Gita,* followed by all the *bhakti* teachers of later ages, that it does away with all social distinctions insisted on by the traditional teachers of the Veda.

Finally, it may be pointed out that the *Bhakti Yoga* taught in the *Gita* has had a marvellous development throughout our country, from the time of the *Mahabharata* to the present day, resulting in a passionate religion of love for Krishna. And this has flooded the land with the living waters of a vast *bhakti* literature of every conceivable kind in all languages — songs, poems, dialogues, plays, romances and systems of theology.

D. S. Sarma

The whole world is the temple of the immortal gods.
—Seneca

LAUGHTER IS STILL THE BEST MEDICINE

[In our December 1961 number **Mr. David Gunston** wrote of the efficacy of tears. In this article he explains the truth of the homely aphorism "Laugh and be well."—Ed.]

Recent medical and psychological research has proved beyond all doubt what wise men have always known instinctively: that "laugh and be well" is no mere catch-phrase. To be unable, either through rigid inhibitions or sheer physical or mental tension, to explode spontaneously into rich laughter may well be a serious and lasting disability.

Modern medical science tends to look with mistrust upon anyone who cannot laugh, feeling with considerable justification that in spite of the absence of visible symptoms, such a person may be in a very sick state. There is growing support, too, for the view that the man or woman who cannot laugh rarely makes a good member of any community.

As Dr. Pierre Vachet, of the Paris Institute of Psychology, proclaims: "Laughter releases tonic emotions which, through the medium of the sympathetic nervous system, cause a sudden nervous discharge and change the physiological reactions of the individual." He once gave weekly lessons in the art of socially infectious laughter to large groups of people, and secured constant proof of laughter's wonderfully efficient respiratory means of levelling off super-charged emotions. Not only does laughter instantly relax us on the threefold levels of the physical, the mental and the emotional, and we laugh because we enjoy ourselves, but we also enjoy ourselves because we laugh.

At a recent experiment held at New York University two groups of students were formed and placed on exactly the same daily food. Group A had to occupy itself immediately after meals with serious scientific discussions led by an academic instructor, while Group B was regularly entertained by a light comedian. After only a fortnight it was found that the general health and spirits of Group B were indubitably better than those of Group A. Group B's digestions and over-all emotional tone were also noticeably improved over those of their less fortunate fellows.

Even on the purely physical level, a good laugh wonderfully relaxes muscular tensions in the whole body, especially in the chest and abdomen. By relaxing the diaphragm during the heavy breathing-out that accompanies all hearty laughter, inner tensions are speedily relieved. This in turn leads to a deeper rhythm in the respiration, allowing oxygen to

circulate more freely through the blood to every part of the frame. From the vocal chords to the soles of the feet we are stimulated and then relaxed. As Mark Twain put it: "Against the assault of laughter nothing can stand."

After even a short burst of laughter, then, a person has enriched and enlivened his whole organism in a unique way. As a notorious but still wise doctor, Rabelais, put it: "Burst with laughter and get well." He also wrote what might equally apply to our own times: "This age has a bad stomach. Purge it with laughter."

The medical world, however, has yet to get these truths across to everyone in the face of age-old restraints and inhibitions against both the guffaw and the giggle. There is still far too much pomposity abroad in the world. People — especially in this country — still fear too much for their dignity. There are even families where children are still brought up to believe that loud laughter is automatically impolite. In fact, of course, unless laughter is loud enough to be audible to others, it can do little good, either to the laugher himself or to his hearers. Laughter being the pleasantest infection in the world, audibility is its first essential. In the words of Dr. James J. Walsh: "All men laugh more or less, but those who laugh the most are the ones who live the longest and enjoy the best results. Laughter dissipates fears and apprehensions and certainly minimizes mental strains."

Laughter is the greatest enemy of worry. Ideally — and perhaps this is true of the majority of people — the more there is to worry about, the greater becomes our capacity for laughter. Certainly one's memories of war-time humour bear this out. The British National Association for Mental Health put this side of the matter succinctly in a recent booklet:—

> The sure enemy of worry is laughter. People who cannot laugh at themselves usually take themselves too seriously, or they may suffer from a sense of inadequacy which makes them refuse to admit that they can be foolish or wrong. A sense of humour is the greatest help in facing difficulties of any kind, and disproportionate worry is a common symptom among neurotic people.

There is, in truth, profound wisdom in William Cowper's dictum: "Laugh at all you trembled at before."

If a good laugh clears the air for the person who laughs, it may also do the same between people, bringing them back to feelings of stability and normality after tensions have been aroused. It is also

true to say that laughter is the great safety-valve for people in the mass as well as for individuals. Feelings of hatred, bitterness or malice may be instantly dispelled by a well-directed gale of laughter.

This aspect of laughter has not received the study its importance warrants, but, writing recently in a medical journal, Dr. G. K. Selborne commented:—

> Perhaps the most civilized and maturest form of humour is that known to all leaders of men, and to those interested in the now fashionable art of human relations. It is the humour which can be used to de-tense people in order to tide them over difficult or awkward moments. This is the sort of humour you will overhear in any British crowd. It explains why a British crowd never goes berserk and becomes a maddened mob; why Britain's great social and political revolutions have never been won at the barricades, and have never been hate-inspired.

The other day another doctor put it differently when he commented optimistically on the case of a small boy desperately ill in hospital, simply because he was still able to laugh. Most adults can usually summon up some sort of laughter in the face of adversity or sickness, but a child usually lacks this gift of social pretence. When things go really wrong with him everything looks black, and natural laughter disappears. So a sick child who can still laugh is already halfway to recovery. A French psychologist, Dr. G. W. Valentine, who has made a thorough study of laughter in children, bears this out. He also holds that an infant's first smile is its first true expression of well-being and pleasure, that infants begin to laugh at about the age of twelve weeks, though they may smile when as young as six days. The older baby laughs not because he is physically better able to do so than the new-born child, but because he is psychologically better equipped to do so. He laughs, content and happy, because he understands, in some obscure, instinctive way, that the general meaning of some uttered human sounds is good. Also, the development of laughter from the earliest age is connected with the development of speech, which seems to suggest that, like speech, laughter is a fundamental means of human communication.

Laughter maintains its importance, among nations as among men, because it helps preserve a sense of proportion. "No man ever distinguished himself who could not bear to be laughed at," said Maria Edgeworth in a flash of insight. Those who laugh continually are sometimes condemned as frivolous folk ("silly gigglers," if women) with patently superficial minds. Yet, provided their laughter is always spon-

taneous, natural and genuine and not just a nervous affectation, they do indeed maintain a sense of perspective and proportion about the human condition that is far from superficial. Laughers generally are more sensitive and sympathetic than those who show only stiff, sad, unsmiling faces and dogged expressions to the world.

If laughter is the most pleasant of all the emotions, it is also the most useful. Above all, it is an interacting, social phenomenon which invariably exercises a humanizing effect upon all who practise or enjoy it. It is beyond all doubt "a sudden glory," the happiest convulsion which mankind can summon back again and again, as long as sanity prevails.

DAVID GUNSTON

OUR HUMOUR has relation to us and to what proceeds from us, as the accidents have to a substance; it is a colour, taste, and smell, diffused through all; though our actions are never so many and different in form, they are all splinters of the same wood, and have naturally one complexion, which though it may be disguised by art, yet cannot be wholly changed: we may paint it with other colours, but we cannot change the grain....

A man may change his opinion, but I believe he will find it a difficulty to part with his humour, and there is nothing more provoking than the being made sensible of that difficulty. Sometimes one shall meet with those who perhaps innocently enough, but at the same time impertinently, will ask the question, "Why are you not merry?" — "Why are you not gay, pleasant and cheerful?" then, instead of answering, could I ask such a one, "Why are you not handsome?" — "Why have you not black eyes and a better complexion?" Nature abhors to be forced.

—WILLIAM CONGREVE

NEW BOOKS AND OLD

Lamps of Fire: From the Scriptures and Wisdom of the World. Chosen by JUAN MASCARÓ. (Methuen, London. 279 pp. 1961. 21*s*.)

This is one of the finest and most comprehensive of all anthologies of the inner life. It was first issued in 1958 in a limited edition, but is now made available to a larger public in response to the suggestion of some of its readers. The editor is already known from his translation of selected passages from the Upanishads in the volume *Himalayas of the Soul,* published by John Murray in the "Wisdom of the East" series. In his new book he includes many of his own translations, not only from the *Upanishads,* but from other sacred writings — the *Bhagavad-Gita,* the *Dhammapada,* the *Zend Avesta,* and more especially the *Tao Te Ching* — as well as from such authors as Thomas à Kempis, Dante and Ramon Lull. His translations are marked by their beauty of diction and their sensitiveness to the spirit of the original. The outstanding feature of the anthology is the width of its scope, which clearly reflects the compiler's catholicity of spirit. The opening section, entitled "The Spirit of Religion," is admirably designed by its quotation of passages from the Scriptures of the great religions to illustrate the unity of spirit which underlies their differences. Later sections are named respectively "Light," "Love" and "Life," and in each of them Mascaró gives us well-chosen passages from the sages and mystics of East and West, including not only those most widely known (Plato, Shakespeare, St. Teresa, Ramakrishna and many others), but such less known wise men as Proclus, Maimonides, Manikka-Vasagar and St. Peter of Alcantara. In most cases detailed references are provided, but in some instances — as in the case of extracts from the works of Ramakrishna, Gandhi, Suso, Father Baker — only the author's name is given. It may be hoped that in a future edition fuller references will be given in such instances. In any case Mascaró has done an excellent piece of work, which is deserving of the gratitude of all who care for the things of the spirit.

SIDNEY SPENCER

The One Work: A Journey Towards the Self. By ANNE GAGE. (Vincent Stuart Ltd., London. 139 pp. Illustrated. 1961. 21*s*.)

This is a fascinating book, beautifully produced. A superficial glance may lead one to assume that it is a travelogue of a person visiting for the first time some of the countries of South-East Asia — something which has been done before, not once but scores of times: in fact so often that a jaded reviewer is apt to put a work of this kind aside. However that may be, it is not an ordinary travelogue: it is something unusual, as may be judged by its sub-title: *A Journey towards the Self.* And it would be doing it a disservice to refer to it as a travel book at all. That the author did travel there is no denying: without contacting Thailand, India, Indonesia, and other countries of the East she could not have written this book. She does describe the sites and scenes that struck her most — some she found charming, others horrifying or disgusting. But the main burden is her quest for acquiring something infinitely more important than a mere acquaintance with eastern countries, namely, the inner poise which is the reward of those who strive to

find the meaning and purpose of Life. Her journey was for the discovery of her soul, and the book is a record of that journey, her spiritual pilgrimage to be re-born like a phœnix after an ordeal of fire.

SUDHIN GHOSE

The Book of Lieh-tzu. A new translation by A. C. GRAHAM. (The Wisdom of the East Series. John Murray, London. 183 pp. 1960. 12*s.* 6*d.*)

Chinese philosophers, no matter how subtly they spin out metaphysics, seldom lose the smiling common touch. This collection of essays and stories, associated with the half-legendary Taoist, Lieh-tzū, is characteristic, and Dr. Graham's presentation nicely balances scholarship and popular readable interest.

He refers, in his Introduction, to "spontaneity" as one of the central concepts of the thought of Lieh-tzū and his contemporaries, *i.e.* acting "in the manner of natural processes," not forcing one's will on events. The anecdotal "seed-ideas" in this small book contain more common-sense psychology than do many learned volumes of the Western psychological schools. Among the amusing, yet quite profound, lessons thus illustrated by stories and dialogues is that of the right and wrong way of "stealing," the tyranny of memory, the importance of "when," as well as "what" and "how" and "why," in any course of action. Another question raised is how far we live in our minds. Dream and waking are both *experience.*

> A people awake for only one day in fifty would trust in dreams and doubt its waking consciousness. A slave who dreamed every night that he was a rich man would lead the same life as a rich man who dreamed every night that he was a slave.

The concept of *t'ien-ming* ("the decree of heaven") has affinities with *karma,* also viewed often in too fatalistic a way. Working with the "law" or "decree," rather than choosing according to personal preference is advocated by Hindu and Taoist alike. As Dr. Graham puts it:—

> ...we can choose if we make the mistake of supposing that it will benefit us to do so.... The true Taoist empties his mind of all subjective principles, attends to the external situation with perfect concentration, and responds to it without conceiving alternatives.

The ego-centred human being of our civilization could well do some thinking on this idea alone. In fact, Lieh-tzū's commonsense wisdom, presented so palatably by Dr. Graham, would provide many starting points for thoughtful discussion groups.

L. MARR

A Moslem Saint of the Twentieth Century: Shaikh Ahmad al-'Alawī, His Spiritual Heritage and Legacy. By MARTIN LINGS. (George Allen and Unwin Ltd., London. 224 pp. Illustrated. 1961. 28*s.*)

This account of the spiritual legacy of a modern Ṣūfī is derived from sources hitherto little known in the West, though his books are well known in North Africa. Born in 1869 at Mostaganem, in Algeria, al-'Alawī studied Ṣūfism under Shaikh Muhammad al-Būzīdī. He then travelled for a considerable period in North Africa and the Near East, staying in Tunis, Cairo, Jerusalem, Damascus and Istanbul. Later he established a separate branch of the Barqāwī order of dervishes in his native place and thousands of dis-

ciples were attracted to his leadership. In addition to giving personal instruction to his followers, al-'Alawī wrote a number of books for the guidance of his disciples and also started a religious weekly newspaper.

The book includes an account of the Shaikh's teaching on the Ṣūfī doctrine, which he claimed to be orthodox, depending upon the Qur'an and orthodox Traditions, but much of his teaching is derived from Ibn al-'Arabi (died 1240), 'Abd al-Karīm Jīlī (died 1428) and he also quotes largely from the poems of the Egyptian Ṣūfī al-Fārid (died 1235), and these three were far from orthodox, and were accused of heresy by their critics.

There are selections given of the saint's poetry, some of which is very fine: it is a pity that the author has not given us some translations in verse. Of the Oneness of Being al-'Alawī wrote:—

Alone God was, and with Him naught else . . .
Inwardly Hidden, Outwardly Manifest,
Without beginning, without end. What-e'er thou seest,
Seest thou His Being. Absolute Oneness.
No "but" hath and no "except." How should God's Essence
Be confined with a veil? No veil there but His Light.

The Shaikh was quite sure of his own calling, as some of his predecessors had been. He writes:—

A manifesting of the Supreme
Presence Dominical am I,
Even as my state plainly declareth.
A river, I, of the o'erflowing
Mercy of the All-Merciful
In flood on earth for men to see.

The author's claim that the book is self-sufficient and can be read "without any special knowledge of the subject, and even without any general knowledge of Islam" can hardly be accepted, but those who already have some knowledge of Ṣūfism and Islam or of mysticism, will find the book of great interest, as the account of a modern Ṣūfī, who is a worthy descendant of the great Ṣūfīs of old, and it is to be hoped that Dr. Martin Lings will write more for us on this great subject.

There is an appendix giving a list of al-Alawī's writings and another tracing the links of the Shaikh's spiritual ancestry.

MARGARET SMITH

International Institute of Philosophy and Indian Philosophical Congress. Edited by N. A. NIKAM. (Mysore University, Mysore. 166 pp. 1959. Price not mentioned.)

A joint session of the International Institute of Philosophy and the Indian Philosophical Congress was held for the first time in Asia, at Mysore. The *entretiens* discussed the Traditional Cultural Values, East and West, under UNESCO's Major Project, Mutual Appreciations of Cultural Values. In spite of Kipling's cynical pronouncement that "O, East is East and West is West and never the twain shall meet," this symposium of the eminent philosophers of East and West has very greatly contributed to fostering and promoting mutual understanding of the traditional cultural values of East and West. It was veritably a living dialogue between living men. It has shown the way towards evolving one common hierarchy of cultural values. There is only one identical spirit of man which expresses itself in East and West. As there is only one mathematics and one physics for the whole of mankind, even so there ought to be one ethics and one metaphysics for the whole of mankind. In such a common human metaphysics

spiritual values will be the supreme end to which the biological, economic and ethical values will be subordinated. Dharma, Artha and Kāma will be only a means towards the realization of Moksha — perfect real freedom. While science analyzes, describes and explains, philosophic wisdom synthesizes and harmonizes knowledge and power with the right and the good. Such is the synthesis which will resolve the crisis of our own age arising out of the tragic divorce of highly advanced science and almost primitive and barbarous ethics.

The editor deserves to be congratulated on having brought out this precious book which offers an intellectual treat. One can unreservedly recommend the report to all those who are interested in comparative cultural values.

D. G. Londhey

[We regret having to announce the sad news that our esteemed contributor, Dr. D. G. Londhey, has passed away since this review was written.—Ed.]

Values and Intentions: A Study in Value-theory and Philosophy of Mind. By J. N. Findlay. (The Muirhead Library of Philosophy. George Allen and Unwin Ltd., London. 442 pp. 1961. 55*s*.)

Surely the time has come to speak out about the condition of academic philosophy at the present day. It has participated in a general debacle of culture. When Locke, Berkeley, Hume, Bradley wrote, they dealt with issues fundamental for humanity. In recent years, in the revolution against metaphysics, academic philosophers, who must publish, have taken refuge in ethics. As fundamental issues in ethics cannot be truly dealt with without metaphysics, the convention has emerged of writing long books whose *esse* is *obscurum per obscurius* — discursive discussions *ad nauseam* of subtleties, the invention of words like "probabilification" (in the book now before us, p. 421) and so on. Immensely wide reading is revealed unostentatiously-ostentatiously — in casual references. This has the advantage for the writer that it suggests depths beyond the reach of the reader. So philosophy has degenerated into the learned trifling confined to the philosophy schools in the universities.

The writer now before us confesses. He refers to "philosophical obfuscation, in love with its own beautiful difficulty." He realizes that the revolution in thought which began in ancient Greece turned philosophy to reason, the intellect, as the sole guide in life and that it has been discovered that man is more than intellect and therefore intellectual methods, pure and simple, stultify. Professor Findlay is uncomfortably aware of this not only in philosophy but also in other cultural spheres. A really valuable observation is on p. 253: "It is the keeping of the way open to a better taste that is to be striven for, not the tormenting or baffling of a poor one." Professor Findlay realizes that form cannot be separated absolutely from content.

It is tragic to see his spirit imprisoned in the dreadful convention. It has the courage actually to peep out:—

> Very possibly the world is prevented from foundering in a morass of misery, error and wickedness owing to the continued efforts of a vast number of sanctifying agents, of varying degrees of insight, power and holiness, in whose work we may be privileged to share.

Most astonishing is the motto on the dedication page:—

> For my yoke is easy, and my burden is light.
>
> The Divine Logos according to *Matthew*, xi. 30

R. F. Rattray

Lonely God, Lonely Man. By DEAN TURNER. (Philosophical Library, Inc. New York. 191 pp. 1960. $3.75.)

The aim of this work, so arrestingly titled, is "to expound the moral purpose of the burden of loneliness, to make clear what loneliness is and why it is . . . a something essential to life and to the moral development of the individual." It is a commonplace of all human experience that, in the final analysis, each one of us is alone. The most successful human relationship, however vital, intimate or enduring, can only create an illusion of companionship. For, while two people may share the adventure of life, functioning on identical levels of consciousness and make of living "one grand sweet song," individuality cannot be transposed or forsaken.

The author, who is a lecturer in the Overseas Division of the University of Maryland, asserts that

> God is lonely for us when we do not love Him. Because a proper relatedness of every person to humanity and to God has never been achieved all men are lonely and God is lonely. He is lonely for loneliness is also essential to creation and to the act of love.

Mr. Turner illustrates by means of examples how loneliness has a moral purpose and examines it in its relation to Creation, Prefection, Power, the Morally Autonomous Man and to Jesus. He concludes by pointing out that the only perpetual objective in life is greater self-realization.

> The lonely person, who is properly aware of his loneliness, acts to overcome his loneliness. He acts to become more meaningful to himself, which makes him more worthy to others. By the grace of God he progressively conquers his loneliness. Yet by the same grace he weathers loneliness, eternal loneliness, to forever grow, to forever become a greater person than he is. . . .

Lonely God, Lonely Man like the many publications that the United States has poured out in recent years is yet another reminder that the race is not for the stars; that long after each heavenly body has been colonized there will still remain territories inviolate except to the Mahatma or the saint. For this as well as for its originality and lucid presentation the book will be found acceptable and worth while.

HILLA C. VAKIL

Great English Essays. Selected and Edited by JAMES REEVES. (Cassell, London. 442 pp. 1961. 30*s*.)

Omnibus volumes of English essays appear at fairly regular intervals. Mr. Reeves's solidly-constructed vehicle wheels with reliable dignity along the main road of English (including American) tradition. It stops at the classic essay-houses, starting with Francis Bacon for three tots, and longer libations from those who have something to advocate as opposed to a pleasant thought succinctly phrased.

This is, perhaps, the basic division in essay-writing, and may best be summed up as the polemical *versus* the literary approach. Mr. Reeves's representative assembly supplies the perfect occasion for picking out the kinds. It is noticeable that England in the seventeenth to eighteenth centuries favours the literary mode. We have the "characters" of Overbury, Earle and Fuller, then the polished reflections of Addison, Johnson and Goldsmith, leading onward to the stylized sentiments of Lamb. When the Americans arrive in the nineteenth century, fighting for possession and position in a newer country, they are earnestly exhortatory, caring little for shape and elegance. Emerson on "Self-Reliance" and Thoreau on "Resistance to Civil Government" each ex-

tend a forcible plea for individualism in page after page of combative argument.

Such emergent writers would dismiss as idleness the enchanting quips that overtook the English essayist in the eighteen-nineties — Butler, Chesterton, the incomparable Sir Max, touching off a thistledown into glory. Yet the English essay in its polemic mode is finely exemplified here by Newman's controversial paper on "Religion and Science"; and from the eighteenth century John Howard stands out for his practical, incontrovertible indictment of the treatment of prisoners. What about Swift, then, making a "Modest Proposal" to reduce beggary among children? No, Swift is the literary sophisticate, equipped with satirical savagery and a venom-pointed pen. His plan for cooking and eating infants is too cerebral, even as a goad.

The twentieth century, though so middle-aged, makes no decisive pattern in this anthology. Possibly Mr. Reeves has missed the best examples: or he intended to show us the Decline and Fall. His penultimate example is not essay but autobiography, and his last (no writer born after 1918 has qualified) was hardly worth reprinting.

SYLVA NORMAN

A Dictionary of Sanskrit Grammar. By K. V. ABHYANKAR. (Oriental Institute, Baroda. 416 pp. 1961. Rs 20.00)

There is a popular saying in Sanskrit that grammar is the gateway to learning. Traditional scholarship in India has always given the first place to grammar in the equipment of poets as well as thinkers, and regards a period of twelve years as not too much to attain mastery over it. This is not surprising when we realize how vast the field of *Vyākaraṇa-śāstra* is, with its history of over 2,000 years since Pāṇini, not to speak of other schools, each of them with an equally long history.

The dryness of the discipline, with the added difficulty of the code language of Pāṇini and the uninviting style of the mediæval scholiasts, baffles even the most earnest student of the present day. But the Sanskrit originals, sacred or secular, literary or philosophical, cannot yield their secrets to one who has not mastered this tool. The value of the present work cannot, therefore, be overestimated. MM. Abhyankar has really earned the gratitude of all Sanskrit students by providing a masterly reference-book which at once saves the modern student much labour and offers singular guidance in the maze of technical detail for which Pāṇini's grammar is noted.

The learned professor — a more competent person for such a stupendous undertaking it is hard to imagine — has arranged alphabetically all the technical terms in the Pāṇinian system and explained them lucidly and succinctly. Great care has been shown in including items much discussed by later authorities; with the result that the vocabulary of the *Vyākaraṇa-śāstra* ceases to be learned jargon and begins to make sense in the light of the author's exposition.

MM. Abhyankar has indexed also the names of all important works and authors in the *śāstra*, pre-Pāṇinian and post-Pāṇinian, and modern authors too, with historical notes. Here, occasionally, one might complain of certain omissions — Leibich included, but not Whitney or Lüders; Macdonell included, but not Max Müller; the chief terms of the Kātantra and Śākaṭāyana systems left unmentioned, etc. Though very rarely, loose usage is seen as in the mention of "rhetoricians" (p. 38a, l. 5) when perhaps "logicians" (*Tārkikas*) are meant.

These in no way detract from the unquestioned usefulness and uniform authoritativeness of the work. It deserves to be on the shelf of every Sanskrit library and on the desk of every Sanskrit student.

K. KRISHNAMOORTHY

Re-incarnation. By GUENTHER WACHSMUTH. Translated by OLIN D. WANNAMAKER. (Philosophic-anthroposophic Press, Dornach, Switzerland. 308 pp.)

Re-incarnation has been a subject of perennial interest in human evolution. From the primitive and aboriginal societies to the most advanced civilizations man has tried to find out what happens to him after death. In the present work a systematic attempt has been made to record the whole history of the idea of re-incarnation. It is, however, based mainly on the extensive research and thought of Dr. Rudolf Steiner. The book deals with re-incarnation mostly as a phenomenon of metamorphosis. Steiner's distinction between the "psychic" and the "cosmographic" aspect of the process is clearly brought out. It is influenced by Goethe's theory of metamorphosis. Steiner's basic concept that man does not begin or end with physical birth and death is explained with a wealth of excellent reasoning. In this respect Steiner was perhaps echoing Fichte's doctrine that "every person preexists in his spiritual basic form, for no individual resembles another from a spiritual point of view, just as no species of animal resembles the other species." Indian philosophy, and the theory of re-incarnation, based on the law of Karma and desire, do not accept this spiritual diversity but argue on the basis of one indivisible and eternal spiritual unity giving birth to manifold manifestations according to different *karmas* and desires. Re-incarnation in Indian thought is the principle of crystallization and distillation of the essence of *karma* and desire.

The interesting connection between breath and re-incarnation which Steiner indicates is rightly emphasized. The scientific principle of breath is exhaustively discussed in the Indian Yoga Darśana, but unfortunately the book makes no reference to it. The Indian technique of conquering death, rebirth and re-incarnation is to die before death so that death when it does come can take away nothing from the individual. That is how death is defeated. It rests on a profound philosophy and science of breath control, the higher *Pranayama* and the *Kumbhaka* as the road to liberation and salvation. Rudolf Steiner's painstaking research into the unseen life between death and a new birth is carefully analyzed to show the character of the evolution that takes place during that period. Steiner's theory of "Chemistry of Thoughts" is explained to illustrate how the inner life of thoughts during life becomes the outer environment after death. Here again the book would have gained considerably by a reference to the Vedic and Upanishadic explanations available and by the wealth of knowledge that can be had from *Bardo-Thodol,* the Tibetan "Book of the Dead," to which Dr. Evans-Wentz has drawn the attention of the modern world.

From the book one gathers an idea of the sweep and range of Rudolf Steiner's view of the process and purpose of re-incarnation and its manifold effects on stature, physiognomy, gestures, individual organs, limbs, sensorium, health and disease. Even such fascinating but difficult subjects as re-incarnation in definite regions of the earth as selective re-action in the human being, and the nature and problem of human destiny, on which Steiner had definite views and conclusions, are dis-

cussed in this work with admirable clarity of thought and expression.

Survival after death, re-incarnation, the period of growth, development and evolution between one incarnation and another and the nature of experience gathered during that period still remain today, in the midst of the glamorous achievements of modern science, largely unknown, unexplored and debatable. Neither modern biology, nor psychology nor physiology, with its advanced neurology and psychosomatic medicine, has thrown any specially revealing light on these controversies. The solution still remains a long way off. Parapsychology and experiments in extra-sensory perceptions (ESP) are making commendable bids to explore this as yet unknown realm. But so far they have been unsuccessful in probing the great mystery. Professor E. R. Dodd's *Why I Do Not Believe in Survival* and Professor Broad's treatise *The Mind and Its Place in Nature* arrive at almost opposite conclusions as regards survival after death.

The present book does more in a single volume than any other recent treatise to reach some solution, however tentative, of this great mystery of life and death. As a philosopher and mystic with a scientific outlook, Steiner is in a class by himself. Endowed not only with a great intellect, Steiner was also blessed with some revealed knowledge and a vision open only to rare spirits of the human race. This book which reflects his philosophy is, therefore, unique in many respects. It is well-written and beautifully got up. Considering the depth and profundity of the subject, the style, expression, language and arrangement are simple enough to hold the interest of any reader.

P. B. MUKHARJI

Zoar: or the Evidence of Psychical Research Concerning Survival. By W. H. SALTER. (Sidwick and Jackson, London. 238 pp. 1961. 21*s*.)

In this (as it might at first sight appear to be) somewhat strangely-titled book* Mr. Salter describes almost the entire array of recorded paranormal happenings from apparitions to "book tests," from telepathy to "out of the body experiences," examines each one of them critically and strives to find out "what it may mean." "Strives to find out" because no one could be less didactic than this author, and even now, after his long experience in this field of study (he joined the British Society for Psychical Research as long ago as 1916, acted as its honorary secretary for a number of years and as its president in 1947-48) he will still commit himself to few "the explanation must therefore be so and so" statements. His method, well known to the present reviewer, has always been to set forth all the possible interpretations of a given case that occur to him and to leave the reader to accept the one which seems to him most likely and reasonable — or to reject them all and urge one of his own, if he is so minded.

Thus, although this is a book which specifically examines "the evidence of psychical research concerning survival," the reader will not expect to find in it an explicit acceptance of the survival hypothesis. Indeed, the author's main purpose is to stress to the student the importance of giving full attention to "the functions of the subconscious [mind] as a creative agent," even when there may appear to be very strong evidence that an intelligence must be operative that is external to all the

* For elucidation see *Genesis*, XIX : 20–21; *Deuteronomy*, XXXIV : 3; and Chapter XVI of the book.

living persons who are involved in a given paranormal phenomenon. The difficulty of excluding the separate-intelligence hypothesis is shown by many of the cited cases. Take, for example, a class of experiment that can be rigorously controlled — one that I have named above, "book tests." Mr. Salter describes typical cases of a medium's "Control" correctly indicating the sense of something printed on a page of a book even before any book had been chosen for the purpose by the experimenter. I would have liked to mention some experiences of my own in this connection, but here I reach the end of my allotted space.

CHARLES J. SEYMOUR

Exploring Inner Space: Personal Experiences under LSD-25. By JANE DUNLAP. (Victor Gollancz Ltd., London. 216 pp. 1961. 21*s*.)

Even with the best will in the world it is impossible to read this manifestly sincere but abysmally sentimental book otherwise than as a record, not of religous experience under the drug LSD-25 (which is what it claims to be), but of self-deception on the part of its author, and to some extent on the part of the clinical psychologist under whose supervision her experiments with this hallucinogen were made.

Miss Dunlap, a woman of Christian training, undertook these experiments, she says, in "the hope of overcoming spiritual poverty." In other words, she knew what she was looking for before she took the drug, one of whose properties is known to be that of demonstrating the mental content, and sometimes of fulfilling the wishes (though often in unexpected symbolic terms) of those who put themselves in its power. Miss Dunlap, then, was looking for God, and sure enough, she found Him with gratifying despatch. He looked, she tells us, rather like the Statue of Liberty, while later on universal worship of Him appeared to be summed up as "a glorious Eiffel Tower of golden mists" (whatever, *pace* Freud, such curious images may be said to signify). Meanwhile the psychologist with whom she worked, who contributes a foreword and an appendix to her book, specifically states that the subject under the influence of lysergic acid "is able to have the most fantastic dreams in a waking state," and thus inadvertently but cogently sums up Miss Dunlap's experiences. That she sincerely wanted her dreams to be religious experiences is not in question; but neither is it in question that they were in no real sense preternatural, mystical or transcendental, either in nature or in content. The most superficial comparison of mystical literature of the real kind with Miss Dunlap's record of her nauseatingly vulgar dream about Christ, "clad in soft robes of pale blue" and holding in His arms "a baby lamb of the purest white" (which lamb, incidentally, was Miss Dunlap herself), all too plainly refutes her claims.

Nor is her psychological mentor altogether innocent of some highly suspect, not to say irresponsible, notions as to the "religious" effects of hallucinogens on their subjects. The sooner it is understood that true religious experience, as opposed to fanciful religiosity, is not to be induced by such drugs as mescalin and lysergic acid diethylamide, the sooner, perhaps, will people be willing to seek enhanced consciousness by more traditional and better tried, though more difficult, means. Meanwhile Miss Dunlap's book will do something to expose some of the sillier and more dangerous claims made on behalf of hallucinogens: few will be as duped as she was by her technicolour and cinemascope "visions."

R. H. WARD

THE INDIAN INSTITUTE OF WORLD CULTURE

[THIS is the second part of the talk on "Civilization at the Crossroads" delivered by **Major-General S. L. Bhatia, C.I.E., M.C., M.A., MD.(Cantab.), F.R.C.P. (London), F.R.S.(England), F.A.Sc., I.M.S.(Retd.),** under the auspices of The Indian Institute of World Culture on August 24th, 1961.—ED.]

CIVILIZATION AT THE CROSSROADS

II

THE PRESENT PHASE of our civilization is the direct outcome of the Renaissance, which originally commenced in Europe, and later affected the rest of the world. Every civilization is an experiment in life, and when found wanting it is discarded. Nature then starts a new experiment with a different pattern. But the knowledge gained by the previous experiments is not lost. The wisdom and knowledge of the past enters into a new garb and inspires the further gradual evolution towards the purpose of history. The fact of progress is written plain and large on the page of history, but progress is not a continuous process. The ground gained by one generation may be lost by the next. The thoughts of men may flow into channels that lead to disaster and barbarism.

Besides Greece and Rome, there were other areas, as I said before, where civilization had reached a very high level: Egypt, Babylon, India, China and Persia participated in this supreme adventure of the ages. History shows that their cultures were not isolated phenomena but influenced one another in various ways. Of the living non-European civilizations, the most important are the Islamic, the Hindu and the Chinese. The Islamic has the same historical background as Judaism and Christianity. The humanist civilization of China was considerably influenced by the religious conceptions of India, especially the Buddhist. In India religion has been the chief interest of the Hindu mind. But Hinduism has not been so well known in Western countries as Christianity, Judaism and Islam.

Hinduism adopts what is truly a rationalist attitude. Religion is not so much a matter of a revelation to be attained by Faith as of an effort to unveil and pierce into the deepest layers of man's being. Religion is an experience to which the person attaches the highest value. Both Hinduism and Buddhism are alike in this respect. It is more a spiritual experience than a notion of God. As Dr. Radhakrishnan says, real religion can exist without a conception of the Deity, but not without a distinction between the spiritual and the profane, the sacred and the secular. *Bodhi* is the Enlightenment which Buddha attained, and his followers aim at it as an experience. Perfect insight (*Sambodhi*) is the end and aim of the Buddhist Eightfold Path. There are systems of thought like the Sankhya and the Jaina which affirm the reality of the spiritual consciousness. There are theists like Ramanuja for whom the spiritual consciousness, though not itself God, is the only way in which God can be known. Ultimate salvation no doubt is the final attainment of the true status of the individual. Brahma is the principle of search as well as the object sought, the animating ideal and its fulfilment. The striving of the soul

for the infinite is said to be Brahma. Our longing for perfection, and our urge towards the infinite are the sources of divine revelation. The very fact that we seek God clearly proves that life cannot be without God. God is life; recognition of this fact is spiritual consciousness.

To be spiritual is not to reject reason but to go beyond it. Philosophy and religion are two aspects of the same movement. To be religious is the natural development of a really human life. Truth, beauty, peace and wisdom are all its attributes.

Civilization today confronts a possible collapse. The world is partitioned between two great powers, headed by the United States and the Soviet Union, which cherish different ideologies that seem to be irreconcilable. And warfare in the nuclear age is capable of untold havoc. Along what path are we to look for the salvation of the human race?

It is observed that when a civilization declines, there is the rise of a new religion. Thus in the sufferings of the disintegrating Greco-Roman world, Christianity grew and spread. In the Far East the Tsin and Han Empires played the part of the Roman Empire, while the same phenomenon is observed with the rise of Buddhism in India. It would appear that the death of one civilization brings to birth another civilization. But there is some purpose behind it all:—

> While civilizations rise and fall, and in the falling give rise to others, some purposeful enterprise [Arnold Toynbee says], higher than theirs, may all the time be making headway, and in a divine plan, the learning that comes through suffering, caused by the failure of civilization, may be the sovereign means of progress.

At the present critical stage, there are two important steps that we should take, namely, (1) to see that our education imparts training in the proper direction; and (2) to try and create a synthesis of science and religion.

Education should not be given only to impart information on various subjects and to train young people for different professions. Its purpose should also be to make them civilized in the truest sense of the word. It should teach them habits of good behaviour, so that they become dignified and good human beings, and look upon other men, whatever their caste, creed, race, nation or religion may be, with fellow feeling and respect. The parents, for their part, must see that the child is suitably cared for and trained, and made secure in an atmosphere of mutual love and affection in and around the home. This is vitally important, from infancy onwards. Schools, Colleges and Universities must organize their curricula to lay due stress on training in the humanities. Technological education, of course, is necessary, and should be developed in this country with all the resources at our command, for on this depends improvement in the economic life of the people. But it is not enough. It is not enough to be technically civilized, for man does not live by bread alone. This applies to all countries at the present day. We, as human beings, must be kind-hearted; we must look upon problems that trouble other people as our own problems. We must exercise tolerance and charity towards all, as members of the human race and not of this or that community, nation or religious group.

Most of the trouble in the world has been due to men's inhumanity towards other men of different ideologies or religious beliefs, or in a struggle for economic or political power. So far as our own country is concerned, I do sincerely hope that educational authorities will rise to the occasion and con-

tribute to the building of a new order of society and a new civilization.

Education has not yet succeeded in removing animosity and hatred from the minds of individuals and nations. It is the task of education to train the minds of men in such a way that they understand and tolerate each other. It is only thus that there can be any amelioration of the present dangerous situation in the world. The present atmosphere of cold war is but the shadow of mutual fear and hatred.

A revolutionary change has become noticeable in the sphere of religion, especially in the United States and Europe. There appears to be a more sympathetic understanding of different religions of the world. Judaism, Christianity and Islam are of course well known in Western countries, but now, owing to the work of certain scholars, they are getting to know more and more of Hinduism and Buddhism. Such studies are an increasing force in the West and there are many signs of their new influence.

In India the position is slightly different. Here we have had all these faiths for centuries and by a process of toleration and synthesis we have evolved a philosophy of life which is a blend of all these. India thus is in a happy position to give a lead to the world in the sphere of religious toleration and mutual understanding.

Humanity has to learn that there is a fundamental unity of all religions, for they all lead us to the same goal, and that the ethical principles propounded by them all are the same. For instance, as Dr. Radhakrishnan has shown, Hindu theology can find a place for Christian theism. A deep enquiry into the philosophy of religion as a factor in human thought is necessary; for it will bring about harmony and mutual understanding, without any claim to superiority.

We should realize besides that the days of conflict between religion and science are rapidly passing away. There is no need for such a conflict. Both are essential for mankind's growth to its full mental and spiritual stature. One without the other would lead us to disaster and ruin. We hear of talks on the suspension of nuclear tests and weapons which come to no satisfactory conclusion even though the participants know that the alternative is unimaginable destruction. These failures are due to mutual fear and hatred. There is urgent need for a change towards making a spiritual and humanitarian approach to these problems. We have to construct a bridge across the gap that exists between science and the humanities. In our Indian tradition, this constructive approach already exists, and we should do all we can to present it for the good of humanity at this crisis. For example I may mention that Dr. Jagdish Chandra Bose, the renowned Indian scientist, was a harmonious blend of science, art and religion. So is our distinguished scientist, Sir C. V. Raman.

As Professor A. V. Hill rightly says,

> the so-called conflict between science and religion is usually about words, too often the words of their unbalanced advocates; the reality lies somewhere in between.

"Completeness and dignity," to use Tyndall's phrase,

> are brought to man by three main channels, first by the religious sentiment and its embodiment in ethical principles; secondly by the influence of what is beautiful in nature, human personality and Art; and thirdly by the pursuit of scientific truth, and its resolute use in improving human life.

The history of human civilizations shows that fundamentally there is the same pattern in all, although there

are some variations according to geographic, claimatic and cultural differences.

Although history often repeats itself, this tendency towards repetition is one of the devices of the creative faculty, and it is for us to devise means to avoid catastrophe. What shall we do to save the situation? This is what we may plan to do:—

> In politics, establish a co-operative system of world government. In economics, find a working compromise (varying according to the practical requirements of different places and times) between free enterprise and socialism. In the life of the spirit put the secular superstructure back into religious foundations. (Arnold Toynbee)

If we did all this we might be sure that we had succeeded in saving our civilization.

On the political side, apart from other measures, we must give the fullest support to the existing international organizations, such as the UNO, UNICEF, WHO, UNESCO, FAO and others. They are all trying their best to bring about international good will and understanding. Through their efforts we are trying to build one world, but the goal is still very far off; for there is no proper understanding between man and man.

It is a happy sign of the times that we have an organization here, the Indian Institute of World Culture, which takes equal interest in all cultures of the East and the West and in promoting good will and friendship amongst all the peoples of the world, irrespective of their race, nation, caste or creed. This is indeed a noble task in which I wish the Institute the best of success.

Of the three steps mentioned above, the spiritual task is by far the most important, for it is only through this that the hearts of men can be changed, which would result in mutual good will and peace. The great benefactors of mankind are such teachers as Gautama Buddha, Krishna, Jesus Christ, Confucius, Mohammad, Zoroaster, the Prophets of Israel and Judah, and Socrates. If by any chance the existing civilization perished, the names of these benefactors would survive, and they may still bring some comfort and hope amidst the disaster that will result.

A close study of history leads us to theology, and we wonder what the ultimate goal is towards which civilized humanity is drifting by fits and starts. The answer is given by the study of theology, which also furnishes us with the highest ethical principles, which should guide mankind in its passage through this earthly existence.

At this difficult moment in the history of the world let us turn to the messages of some of the higher religions of the world. May I invite your attention to some sayings of the *Bhagavad-Gita*, of Jesus Christ and of Gautama Buddha:—

(A) In the *Bhagavad-Gita*, Chapter XVI, Krishna says:—

> Fearlessness, purity of mind, steadfastness in knowledge and concentration, charity, self-control and sacrifice, study of the scriptures, austerity and uprightness.
>
> Non-violence, truth, freedom from anger, renunciation, tranquillity, aversion to fault-finding, compassion to living beings, freedom from covetousness, gentleness, modesty and steadiness (absence of fickleness).
>
> Vigour, forgiveness, fortitude, purity, freedom from malice and excessive pride — these, O Pandava (Arjuna), are the endowments of him who is born with the divine nature.
>
> (Verses 1-3. Trs. by S. Radhakrishnan)

(B) Says Jesus Christ in the Sermon on the Mount:—

> Judge not that ye be not judged, for with what judgment ye judge, ye shall be judged; and with what measure ye mete,

it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull out the mote, out of thine eye; and behold a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.

(C) Says Gautama Buddha:—

"He abused me, he struck me, he overpowered me and he robbed me"—those who harbour such thoughts do not still their hatred.

"He abused me, he struck me, he overpowered me and he robbed me"—those who do not harbour such thoughts still their hatred.

For hatred is never appeased by hatred in this world, by non-hatred alone is hatred appeased. This is the law eternal.

(*Dhammapada*, Verses 3-5)

These are undoubtedly some of the highest ethical teachings. Similar teachings were given by Mohammad and other religious teachers. Nations as well as individuals need to take note of them, and follow them in their daily life and conduct.

In this critical stage of the world, I cannot emphasize too strongly that humanity should seek guidance from its spiritual teachers. It is only in this way that we can overcome enmity and hatred and develop towards our neighbours love and understanding. We must realize that above and within us all there is a higher power, which we call God, which blesses us and loves us all. So why should not we, God's children, love instead of killing one another?

In this campaign to promote mutual trust and fellow feeling the two weapons which are of paramount importance are *Charity* and *Humility*. These must be the basic rock on which we build the edifice of moral conduct. Faith in the God we seem to have forgotten must be revived. It will be a light to us in the dark paths amid which we are stumbling. I appeal especially to politicians and rulers who guide the destinies of nations to seek charity, compassion, humility and mutual understanding, and so steer clear of the course which would inevitably wreck us on the hardness of our hearts.

This is the choice that civilization has to make at the crossroads, if it is to survive and fulfil its mission of promoting wisdom, peace and happiness in the world. I do believe that where there is life there is hope, and that, with God's help, man is still the master of his own destiny.

S. L. Bhatia

A LETTER FROM LONDON

London, February 2nd, 1962

We are in the midst of a series of controversies affecting politicians, trade unionists and even students. The year opened, to the dismay of many of us, with the decision of the post office workers to work to rule. Naturally until the decision was rescinded yesterday we suffered the frustration of having our mail delivered at irregular periods. The Government, it is stated, has lost one million pounds but the Postmaster General seems to be satisfied because he says he made some profit at the expense of the postal service. The tax-

payers were forced to rely on the telephone service owing to the erratic postal deliveries.

Since the Postmaster General has now agreed to meet the leaders of the Postal Workers' Union, they have called off the Union's decision to work to rule. The public has extended its sympathy to the workers' demand for higher pay at a time when the Government has been asking them to withhold the demand. Only last night there was a meeting of the Conservative 1922 Committee — a counterpart of the Labour Parliamentary Committee — which was addressed by the Prime Minister. He was criticized for his Government's failure to explain to the people the exact implications of the Chancellor's so-called pay pause. The nation knows that its economy is neither sound nor adequate and naturally the people would be ready to tighten their belts to meet the situation. But the failure of the Government to apply pay-pause theory to big business houses which declare fantastic dividends and pay four-figure fees to directors has made the workers and their leaders bitter.

Just as the postmen have convinced the public that they have a case in demanding a rise in their weekly wages, the Underground (Tube) railwaymen have secured the sympathy of the British public in their demand to the Transport Board for the revision of their wages. In spite of the fact that the new head of the Transport Commission, Dr. Beeching, was ready to confer with the leaders of the Tube men, the Minister of Transport, Mr. Ernest Marples, directed him not to do so. This irritated the Tube men so much that they decided, as the first phase of their protest against the Minister's conduct, to observe one-day strikes on Mondays. The first strike of this kind completely paralyzed London. Hurried steps are being taken by the Transport Ministry, in co-operation with the local police, to rearrange the road traffic for the days on which the Tube men will next go on strike. It took Mr. Duncan Sandys and Mr. Hugh Gaitskell nearly an hour to travel by car from the House of Commons to the Connaught Rooms in Holborn — a distance of not more than two and a half miles.

For more than six weeks, actors and actresses, who work for the Independent Television Service, which is run on commercial basis, are also on strike. Recently a meeting of these artists was held and despite urgent appeals by men like Sir Donald Woolfton, the decision to remain on strike has not been withdrawn. Here again the sympathies of the taxpayers are with those who have gone on strike. The I.T.V. made a huge profit last year, so much so that the Postmaster General, who controls it, directed the I.T.V. to pay something like half a million pounds to the British Treasury. Those who have gone on strike argue that if the I.T.V. could make such a great profit, it should be able to meet their demand for higher wages.

The students are conducting a campaign against the authorities for sending down a girl student from a university because she had spent an evening, during prohibited hours, in the room of a fellow male student. The students have accused the university authorities of being unnecessarily prudish. They have been told that if they do not want to be subjected to discipline it is time that they refrained from going up to the university for education.

A controversy that has been going on for some time now is over the publication of Volume 3 of the *Official History of the War Against Japan*, compiled under the direction of Major-General Woodburn Kirby. It contains unfavourable criticisms of Major-General

Orde Wingate, the Chindit Leader. Wingate's mother-in-law Alice Ivy Hay, as also many other men and women, have taken exception to Kirby's observation that "the moment of his [Wingate's] death may perhaps have been propitious for him. He was killed at the height of his career and was not called upon to face the inevitable fact that his dreams and ambitions could never be realized." As Alice Hay points out, a military historian who can describe as an "inevitable fact" his own idea of what would have happened if Wingate had lived, does not deserve to be taken seriously.

Another of Wingate's relations described Kirby's statement as a cold-blooded disposing of a man's life. "Is not life itself more important than whether one's plans were successful or not? The great thing was in doing one's best, not whether it brought fame or the reverse," wrote Mr. George Wingate in the *Scotsman*.

Postscript: A boy at St. Bede's secondary school was asked to put Mark Antony's speech in Shakespeare's *Julius Cæsar* into modern English. The boy wrote: "Friends, cats and hipsters, I have come to drop Cæsar and not to dig him."

SUNDER KABADI

ENDS AND SAYINGS

"————————*ends of verse*
And sayings of philosophers."
HUDIBRAS

It is not always realized that slavery exists still, very actively, today, chiefly in the Middle East — real slavery (with right of ownership) as a legalized institution. The acquisition of the slaves is sometimes camouflaged as pilgrimages to Mecca, as surety for debt, as the so-called adoption of children, forms of marriage, or as serfdom to a landlord. But always women and children are the greatest victims. Even in some Member States of the United Nations, slavery is legalized, and the "traffic in women kidnapped, or tricked, or beguiled into Arabian harems" extends beyond international frontiers, even as far as Europe. One man in Cairo, prosecuted by his wife for selling her in this way, had, according to the evidence, sold 65 ex-wives similarly, over a period of time, at prices ranging from £2,000 to £3,300.

There is still a great deal of difficult work ahead for the Anti-Slavery Society, based in London. In 1956 the U.N. Slavery Convention bound "all Member States who ratified it" to bring certain forms of servitude legally to an end. Only 46 out of 101 U.N. Member States have acceded to the Convention. A Resolution made in the Economic and Social Council (July 20th, 1961) urged wider ratification, and, further, that reports should be submitted, as required by the Convention, to the U.N. Secretary-General — a procedure that has been too much neglected. It was also resolved to review the whole question of slavery at the next session, July 1962, and the Anti-Slavery Society is trying to arouse and harness public opinion for this fundamental claim by the helpless on justice and compassion.

The above facts, and others, are given, most objectively, by Commander T. Fox-Pitt, O.B.E., in the U.N. monthly *New World* (January 1962),

but they should stir some hearts, not merely to anger, but to constructive action.

An interesting survey of "The Seven Deadly Sins" by seven eminent writers has been running in *The Sunday Times* (London) during December-1961–January-1962. The last of the series (January 21st, 1962) is on "Anger," described by W. H. Auden with so much perception that it is worth quoting extracts, as thought-provokers. "Anger, even when it is sinful, has one virtue: it overcomes sloth." One can compare this with the Hindu concept of the three qualities in nature (*sattva,* light, truth, harmony; *rajas,* action, badness, passion; *tamas,* inertia, ignorance, darkness). Even *rajas* is better than *tamas,* since one may learn, in that state of (even unbalanced) activity, from the painful *karma* it is apt to produce.

"Righteous anger" is a dubious term. Does it mean anything more than that there are occasions when the sin of anger is a lesser evil than cowardice or sloth? I know that a certain state of affairs or the behaviour of a certain person is morally evil and I know what should be done to put an end to it; but, without getting angry, I cannot summon up the energy and the courage to take action.

Righteous anger can effectively resist and destroy evil, but the more one relies upon it as a source of energy, the less energy and attention one can give to the good which is to replace the evil once it has been removed. That is why, though there may have been some just wars, there have been no just peaces.

Auden wishes the clergy would not avoid explaining what the Church means by Hell and the Wrath of God, as the popular idea of God as an "Omniscient policeman" who leaves a human being to do what he likes till death and then sentences him to eternal torture is absurd:—

If God created the world, then the laws of the spiritual life are as much laws of our nature as the laws of physics and physiology, which we can defy but not break. If I jump out of the window or drink too much I cannot be said to break the law of gravity or a biochemical law, nor can I speak of my broken leg or my hangover as a punishment inflicted by an angry Nature. To speak of the Wrath of God cannot mean that God is Himself angry. It is the unpleasant experience of a creature, created to love and be happy, when he defies the laws of his spiritual nature.

Whether one agrees with an outside Creator, or sees this reaction to defiance as the natural tendency of Life itself to restore balance, the principle is the same. Auden draws a parallel between the man who defies his spiritual nature, and the neurotic, who suffers and who yet refuses to allow others to help him, "because his ego cannot bear the pain of facing reality and the diminution of self-importance which a cure would involve."

If there are any souls in Hell it is not because they have been sent there, but because Hell is where they insist on being.

Anger and passion are disruptive, and though the laws of the spiritual life demand "Give up thy life if thou wouldst live," this merging of the personal life into the greater universal Life is totally different from the self-destruction of anger.

The attitude of children and young people to literature is considered in two articles in the November-December 1961 *Books,* the journal of the National Book League, London. One, by James Reeves, reviews Margery Fisher's *Intent upon Reading: A Critical Appraisal of Modern Fiction for Children* (Brockhampton Press); the other, by Frances Stevens, surveys the general field of reading by the young, as it is

and as it might be.

But both make it plain that the real development of literary taste and love of books in the young is held back or thwarted by the way in which, and the purpose for which, literature is presented. The examination factor looms too large. The curriculum and range of books offered for study has become stereotyped. Even with fiction,

> ...the specialization of literature, and the subdivision of junior literature into a fearsome number of categories (for the convenience of the book trade), has resulted in one deplorable tendency: that of attempting to prolong the interest of adolescents to develop an adult literary sensibility.... These book-trade categories — the family story, the career novel, the pony tale — are in reality attempts to give a kind of collective importance to groups of books which, considered individually, are mostly third-rate. Books written according to a formula are the bane of children's literature, however much they may appeal to children's editors, overworked librarians and hesitant parents and relations. Uncertain what to give twelve-year-old Jane, they hand her one more pony tale, thus encouraging laziness all round. Every type of story may become a habit-forming drug.

Thus writes James Reeves. Frances Stevens considers the purpose and value of literature. She agrees with "Pater's declaration of the necessary autonomy of art."

> But contact with great novels and plays also deepens our sense of the polarity of self and society. Literature enlarges experience, gives a sense of social cohesion, awakens and feeds the imagination. It is a training in concept-formation and in the mastery of thought-processes. It is concerned with feeling and with the truth that is carried alive into the heart with passion. However it may be for the adult reader, for a child growing into adolescence these functions are not mutually exclusive — he must experience them all....
>
> In a society which is losing the sense of reverence, mystery and compassion and in which the areas of rich primary experience (from Bob Grachit's Christmas pudding "smelling like washing-day" to Wordsworth's "act of stealth" on Windermere) are contracting, the English teacher cannot remain an examination-feeder. He needs almost limitless versatility of mind. He must — there is no escape — know the language of science, art and history as well as of Chaucer and Milton. English has to do with man as *homo faber* — the creator — neither exploiter nor exploited. Its proper concern is coextensive with the modern world.

Life is indeed one, and any false separation must bring about a kind of deprivation. The National Book League's good work in its endeavours to encourage a favourable climate for literature, in its widest sense, deserves support.

The rapid advance in technology and scientific development in recent times has posed the question whether it is all an unmixed blessing; for one is not too sure whether scientific development, by making life easier to live, has not eventually led to certain decay in the human being. This formed the main theme of Prime Minister Nehru's inaugural address to the 49th session of the Indian Science Congress held in Cuttack recently, when he appealed to scientists to give greater consideration to this serious problem. According to a newspaper report (*The Hindu,* Madras),

> Mr. Nehru said that great men of wisdom had influenced the course of events in the past. Unless the power conferred by science was balanced by wisdom the very existence of humanity might be threatened.

In this connection, Prime Minister Nehru pertinently referred to the unique significance of Acharya Vinoba Bhave's message to the country that politics and religion have become out of

date and should be replaced by science and spirituality. The Prime Minister pointed out that

Acharya Bhave was not a politician, but a man, who, one would [say], was of a religious type, a man devoted to certain values, certain standards of behaviour. He did not even take a vehicle to go from place to place but covered every State in the country on foot. This he did in an age of science and swift means of transport. He must have walked thirty thousand, maybe forty thousand miles. Yet he had been going about saying that politics and religion had become out of date and should be replaced by science and spirituality . . . what the Acharya said impressed him. What perhaps the Acharya meant was that he wanted some element of direction to be given to science to prevent it from going astray.

The usual dichotomy drawn between pure and applied sciences was rightly discredited by Professor S. Chandrasekhar, the eminent astro-physicist, when he inaugurated in Madras the Institute of Mathematical Sciences. Both are different facets of the same pursuit; and any difference of opinion that prevails in the popular mind must be due to the fact that oftentimes scientists and intellectuals take an ivory-tower attitude in a world which demands their attention, thinking and co-operation. The fruits of their industry must naturally be given a practical application, as their achievements and research must be used in the factories and the fields. Pointing out the close relationship between pure and applied sciences, Professor Chandrasekhar said:—

Many of the spectacular advances of modern living such as radio, television, air transport, atomic reactors had all resulted from specific results derived from the pursuit of pure sciences, effort devoted primarily to our understanding of our physical environment. So also, many of the advances in pure sciences, particularly in physical and biological sciences, had resulted from advances in applied and technical sciences.

While it was only natural that emphasis should be placed on applied sciences in a country like India, where industrial advancement was essential, Professor Chandrasekhar pointed out the dangers of a lack of understanding, encouragement and support of the pure sciences as well. Congratulating the Government of India for its initiative and purposeful drive as regards the development of various national laboratories, devoted to various aspects of applied sciences, in different parts of the country, he said:—

On the other hand, if one compares the record of Indian science during this same decade, I am afraid the comparison is not only disappointing, it is even discouraging. In saying this I do not wish to deprecate in any way the very important work which groups and individuals are doing in their respective fields all over India. But among these groups and individuals I find very often a sense of frustration and constant irritation derived from it. My feeling is that this frustration and disappointment among the men and women devoting themselves to pure sciences is largely due to the lack of appreciation and understanding of their efforts both at the Governmental and University levels.